



ROBERT LITTLE, member of Emmanuel Baptist Church, Starkville, and a graduate student in electrical engineering at Mississippi State University, who directed the processing by means of the computer, observes the "brain" of an IBM computer unit.



TWO GIRLS, Susan Glover (left) and Peggy Adams, transfer information from the survey cards to a large sheet from which the information is easily transferred to special cards, which are placed into the computer. They are members of First Church, Starkville.



REV. LEON EMERY, Jackson, associate in State Baptist Cooperative Missions Department, discusses Starkville survey with leaders of several churches that participated. From left: Rev. Billy T. Nimmons, minister of education, First Baptist Church, Starkville; Rev. Jack E. Maroon, pastor, Emmanuel Baptist Church, Starkville; Mr. Em Hilton Royster, pastor Church of Christ, and Rev. Stark Cauthorn, Presbyterian student minister.

COMPUTER USED IN SURVEY DATA

An IBM computer was used in compiling information from a religious survey held recently in Starkville.

This is believed to be the first time this has been done in this type of survey in the Southern Baptist Convention, according to Rev. Leon Emery, associate in the Cooperative Missions Department, who had general direction of the usual project.

The computer was used in this survey primarily to test its use and value for future surveys and the results were marvelous and even amazing, Mr. Emery declared at the conclusion.

Numerous advantages of the use of the computer, cited by Mr. Emery, included the reducing of the length of time necessary for a survey, a reduction in number of statistical workers needed, more accuracy in compiling results and most important of all, the amazing possibilities to be found in comparison of any item or combinations of items of information contained in the survey information cards.

As an example, the following questions, as well as many others, could be quickly answered by use of the computer:

What effect does mixed marriages have on church attendance and reaching children for Christ?

Do families that attend

church twice yearly or less reach their children as effectively as families who attend monthly or weekly?

Baptists Compared

What age group in the community have the highest percentage of non-members?

How do Southern Baptists compare with other denominations in reaching young people, intermediates and juniors?

What effect does the cultural, social and economical type section in which a person lives, have on his church attendance and membership?

How does church attendance of non-resident members compare with attendance of resident members?

The religious survey program in Mississippi is under sponsorship of the Cooperative Missions Department, Dr. Foy Rogers, secretary.

The department, in 1961, in cooperation with the Home Mission Board, began a project to survey every association in the state within a five year period. By the end of this year, according to Dr. Rogers, 60% of the 1960 population will have been surveyed.

Late in 1964 Dr. Chester L. Quarles, executive secretary-treasurer of the State Convention Board, suggested the possibility of the use of the computer in religious surveys.

(Continued on Page 2)

Crusade For Jackson Area Begins Aug. 22

Final arrangements are being completed this week for the Greater Jackson Youth Crusade, according to an announcement by Mrs. R. C. Alexander, general chairman.

The first service of the crusade will be held at 2:30 p.m. on Sunday, August 22, in the State Coliseum. Other services will be held at 7:30 p.m. Monday through Friday, August 23-27.

Team members for the crusade, the first of its kind in recent years, are: Rev. Tom

Haggai of High Point, N. C., evangelist; Mrs. Martha Brannah of Dallas, Texas, soloist; Billy Souther of Laurel, music director; Miss Hazel Chisholm of Jackson, organist, and Mrs. Betty Chatham of Louisville, Ky., accompanist.

Prayer services are being held on an around-the-clock basis at thirteen prayer centers during this week. Directing the prayer preparation have been Dr. David Van

(Continued on page 2)

Old Church Building To Become Historical Center

The 107-year-old building of Damascus Church in Hazlehurst has been purchased by the Copiah County Baptist Association and present plans are to convert it into a Baptist Historical Center.

The old building was rescued at the last minute after it had been purchased from the Damascus congregation by an individual who had planned to convert it into rental property.

The Damascus congregation has recently built a new house of worship and had disposed of the old building by selling it to the individual.

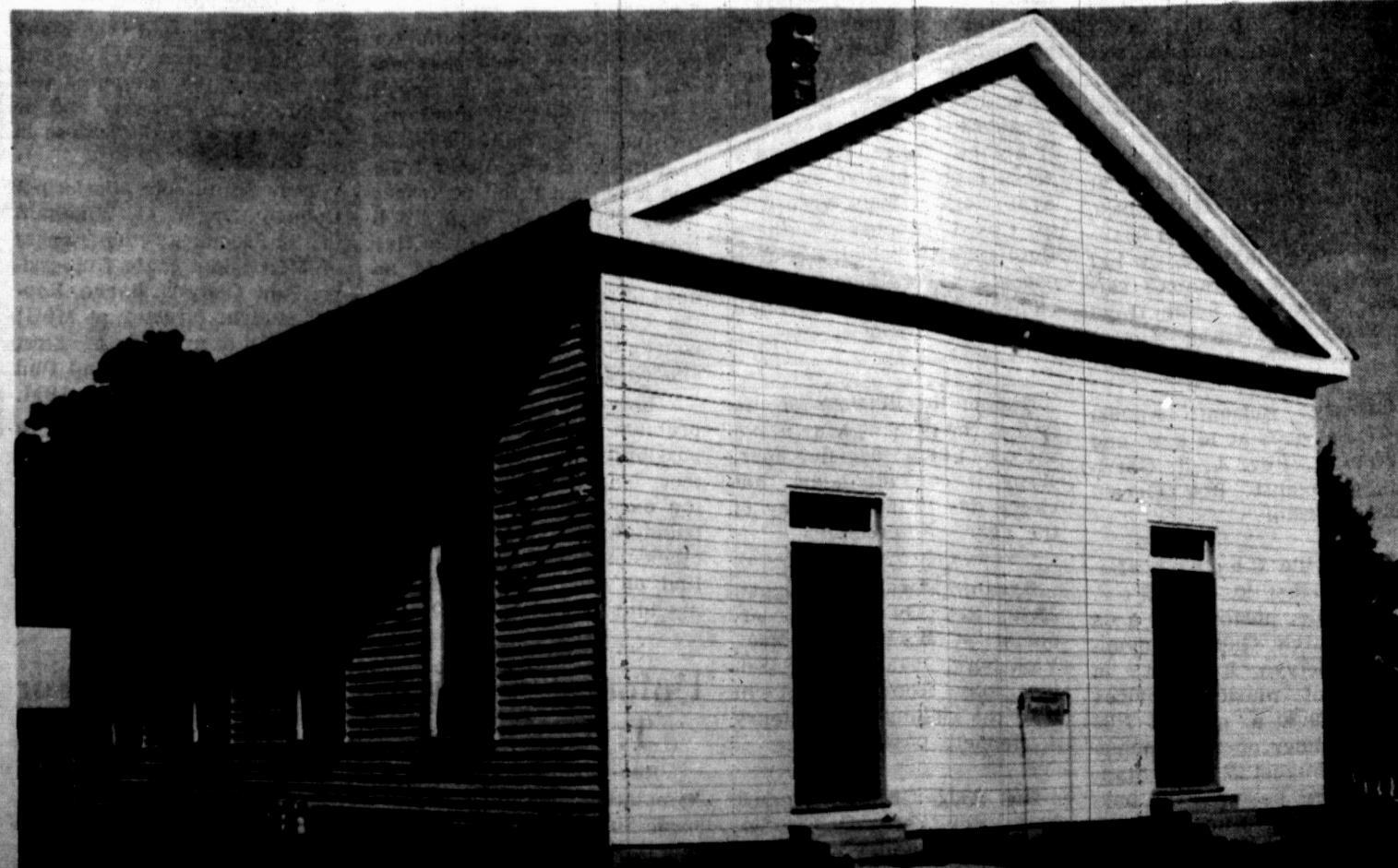
The historic building has been moved to a new location, near the century-old cemetery.

According to present plans artifacts of earlier days in the state will be collected and preserved for the public to view.

Church land-grants, gifts, minutes, histories, song books, old pictures and other items will eventually tell the story of Baptist heritage.

A book of appreciation will list all donors and will be kept

(Continued on Page 2)



THE OLD DAMASCUS CHURCH BUILDING in Hazlehurst which is to be converted into a Baptist Historical Center.

The Baptist

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EDITOR

INTON

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FMB Rea

108 For Overseas Education

"We stand here at the doorway of the task, looking forward. Inevitably, we will stand looking back over the span of years—however many they may be—which have been allotted for us to do the task. May we then have the song in our hearts that we have witnessed to Jesus Christ in the way he set."

This challenge from Dr. Baker J. Cauthen, executive secretary of the Foreign Mission Board, closed eight days of intensive orientation for 108 recently appointed Southern Baptist foreign missionaries and candidates approved for overseas mission service.

The 108 then joined hands with one another and with faculty to form a circle on the Westhampton College lawn. Singing "Blest Be The Tie" and "God Be With You," they were acutely aware that, because of varying furlough schedules and many other factors, they would never be together again on earth.

The orientation conference was held at Westhampton College of the University of Richmond (Va.), July 7-14. The day after its close, 29 of the participants were appointed by the Board for career mission service and 12 were employed for limited terms to meet special and emergency needs overseas.

15 Additional

An additional 15 of the participants have been approved by the Board in August. The remaining 52 were appointed or employed before the conference.

In the closing session, Dr. Jesse C. Fletcher, the Board's secretary for missionary

personnel, presented the missionaries with copies of the Bible in the languages of the people among whom they will serve—a gift of the American Bible Society.

"This is what it is all about," Dr. Fletcher said, reminding the group that their discussions of interpersonal relationships were to help them with a person-to-person presentation of the message of the Bible; their discussions of methods and organizational relationships were to help develop a strong and effective witness to the gospel; and their discussions of spiritual resources were to enable them "to stand in the face of the difficulties that are inherently a part of the task."

Other discussions prepared the new missionaries for adjustments in living conditions and family life and for facing such problems as nationalism, communism, other religions, and new languages.

While the orientation was intensive, it was basically introductory in nature. "Each new missionary must begin here studies which should last throughout his or her career," Dr. Fletcher explained.

The conference faculty was composed of 40 Southern Baptist

Montana Crusade Set Sept. 22-26

A follow-up Baptist laymen's crusade to Montana will be held Sept. 22-26, it has been announced by Claude Townsend, Jackson, chairman of the Pioneer Missions Committee of the State Convention Board, sponsoring agency.

This crusade will include five churches and missions not visited in the regular crusade in the spring.

The Brotherhood Department of the State Convention Board, Rev. Elmer Howell, secretary, is serving as the coordinating agency in the enlistment of men to go on the crusade.

Mr. Howell said that while several men were already committed, several more laymen are needed and any man interested is asked to write to the Brotherhood Department, P. O. Box 530, Jackson, Miss.

There will likely be assigned two men to each church, Mr. Howell said, adding that the men who go pay all their own expenses.

Churches and missions to be included in the crusade are: East Helena Chapel; Lewiston, Central; Libby Mission; Sidney Mission and First Church, Townsend.

The State of Montana was "adopted" several years ago by the Mississippi Baptist Convention Board as the area where it would center its "over-and-above" pioneer missions work and several crusades have already been held in the state, along with other mission activities.

tist missionaries in the States on furlough, a number of Foreign Mission Board staff members, and two special guest lecturers: Mrs. Jean Dickinson, clinical psychologist with the University of Richmond, and Dr. Myron C. Madden, chaplain of Southern Baptist Hospital, New Orleans, La. Dr. Fletcher was director.

Response Good To Clarke Loan Fund Appeal

President W. L. Compere of Clarke College reports that the response to the appeal on behalf of the Student Loan Fund has been most gratifying.

Within ten days after it was first made known that an interested friend of the college offered to match dollar for dollar all gifts made to this cause through August more than \$3,500 was added to the approximately \$1,000 in hand.

When this \$4,500 is matched it will provide a total of \$9,000 which will be available for loans to students this fall. This is almost half the minimum of \$20,000 needed to make up for the loss of Federal NDEA Funds which resulted from the College Trustees declining to sign the Compliance Pledge required now by the Federal Government.

The donor of the matching gift offers to match all gifts up to a total of \$15,000.

More than 150 contributions came in during the first ten days of August varying in amounts from one dollar to \$500. Every day's mail brings in additional gifts designated for the Loan Fund. Approximately half the contributions have been from \$6.00 or less.

There have been almost 50 gifts ranging from \$10 to \$25 and 14 ranging from \$30 to \$80. Fifteen were from \$100 to \$150 and four from \$200 to \$500.

(Continued on page 2)

Cooperative Gifts Up 3.8% For Year

Mississippi Baptist Cooperative Program receipts for the first nine months of this convention year, ending July 31, totaled \$2,129,092.01, it has been announced by Dr. Chester L. Quarles, executive secretary-treasurer.

This is an increase of \$78,916.82 or 3.8% over the amount given for the same period a year ago. Receipts for July totaled \$234,479.32, a gain of \$37,847.04 or 19.2% over July a year ago.

"While we rejoice over the 3.8% increase thus far for this year, a 7% increase will be necessary by Oct. 31 in order to meet this year's budget of \$2,098,000," Dr. Quarles said.

Proposed Bill Aids Public Education

WASHINGTON (BP) — A House education subcommittee is conducting hearings on a bill which would provide government grants for the construction of public elementary and secondary schools and for supplemental educational centers.

The bill, introduced by Rep. Carl Perkins (D., Ky.), basically would be an amendment to the existing law (PL 815) which provides financial assistance to schools in federally impacted areas. Perkins is chairman of the general education subcommittee of the House Committee on Education and Labor, which is considering the measure.

The proposed "Elementary and Secondary School Construction Act of 1965" would provide financial assistance to public elementary and secondary schools serving areas with high concentrations of low-income families. Federal funds would be provided to construct, reconstruct, renovate, and improve educational facilities in order "to meet more effectively the special educational needs of educationally deprived children." These facilities would include those for special projects in which children enrolled in private elementary and secondary schools may participate.

Policy established under the Elementary and Secondary Education Act of 1965 requiring public control and administration would be followed in the new proposal. The current elementary and secondary education law requires that federally assisted programs be public programs, and that control of funds, title to property (such as library resources and textbooks), and administration of such funds and property, be in public hands.

Language of the measure now under consideration specifically states that the local education agency must give assurance "that the control of funds, and title to property derived therefrom, shall be in a public agency for the uses and purposes provided. . . . and that a public agency will

administer such funds and property."

The bill further provides that "no funds appropriated to carry out the provisions of this Act shall be used for the purpose of religious worship or instruction or for the construction of facilities as a place of worship or religious instruction."

Priority Stated

The maximum amount of any grant would be a sum equal to one-half the average per pupil expenditure in the state or the national average per pupil expenditure (whichever is larger), multiplied by the number of children in the district, aged 5 through 17, from families with less than \$2,000 annual income and the number of children receiving more than \$2,000 in Aid to Dependent Children payments. Payments would be made to the state educational agency for grants to the local educational agency for three years, beginning in fiscal 1966.

Priority would be given to projects which provide for (1) replacement or restoration of hazardous or unsafe facilities, (2) consolidation of school facilities where necessary to provide separate classrooms for each grade, (3) modernization or replacement of facilities which are antiquated, or (4) modernization or replacement of facilities to provide innovative facilities or equipment.

Local educational agencies qualifying for a special incentive grant under Title I of the Elementary and Secondary Education Act of 1965, could use funds under this legislation for needed facilities other than projects serving areas with high concentrations of children from low-income families.

The bill would amend the Elementary and Secondary Education Act of 1965 to extend Title III, supplementary educational centers and services, for one additional year. Public Law 815, aid to federally impacted areas, would be extended through fiscal year 1969, a three-year extension.

Response Good . . .

(Continued from page 1)

The members of the Clarke College administrative staff feel a deep appreciation to all the friends who have responded and hope to hear from many others during the remainder of August. An ad elsewhere in this issue of The Baptist Record offers a convenient coupon for sending in a contribution to this cause.



Old Church . . .

(Continued from page 1) within the building, with an additional typed list in the City Library.

Cost \$3,000.00

The investment and initial expenses will total approximately \$3,000.00 of which \$2,000.00 has been raised from Copiah Baptists and their friends.

Temporary trustees named by the executive committee of the Association are: Hugh Brister, of Damascus Church; Claude Bass, of Shady Grove Church; John Flynt, treasurer, of Hazlehurst, and Rev. Rowe C. Holcomb, chairman, Hazlehurst.

The church was organized and located 5 miles East of Hazlehurst on Copiah Creek, September 24, 1824. Elders Elisha Flowers, James Bailey and Adam Tomlinson constituted the Presbytery.

The congregation moved to the present location just north of Hazlehurst in January, 1826, expressing the desire for "higher ground." Here on a 10-acre lot secured from Mr. Aaron Miller they erected a log house as their place of meeting. That same year the church joined Union Baptist Association. And in 1844 they sent their first delegates to the State Baptist Convention.

Leading Divines who have preached from this historic pulpit include the following: J. B. Gambrell, J. R. Graves, S. H. Ford, T. J. Walne, George B. Eager, J. L. Johnson, J. L. Pettigrew, A. V. Rowe, M. T. Martin, H. J. Sproles, B. D. Gray and John T. Christian.

Hope is like the cork to a net, which keeps the soul from sinking in despair; and fear, like the lead in the net, which keeps it from floating in presumption.—Watson.



Educator Supports Education—Mr. and Mrs. E. T. Cooley of Waynesboro are shown presenting a \$1000 check to Dr. C. Z. Holland, administrative assistant to the president of Mississippi College, for use in ministerial education. The money will be placed in a special ministerial fund administered by the Clinton college to aid needy and deserving ministerial students.

Clinton, Miss.—Mr. and Mrs. E. T. Cooley of Waynesboro have presented Mississippi College here a check for \$1000 for use in ministerial education. The substantial gift was presented to Dr. C. Z. Holland, administrative assistant to the president, who visited in the Cooley home recently. Officials of the college said the money would be placed in a special Ministerial Educational Scholarship Fund to help finance a college education for some needy and deserving ministerial student.

Mr. and Mrs. Cooley have been prominent in educational circles in Mississippi for over half a century. They are now retired in Waynesboro.

Mr. Cooley served as superintendent of many of the newly consolidated high schools in east Mississippi during his tenure as an educator. He has the distinction of being the only man to serve for three consecutive terms as Superintendent of Schools

of Wayne County.

Mrs. Cooley has served as a teacher in the school system in and around Waynesboro with her husband.

In presenting the check to Dr. Holland, Mr. Cooley was renewing acquaintance with one of his former students. Dr. Holland attended school under Mr. Cooley back in 1922. They have been friends ever since.

"We appreciate people like the Cooley's," said Dr. Holland, "who are vitally interested in education in general, and ministerial education in particular, and are willing to return a portion of that money they accumulated while teaching back into helping educate others."

Computer Used . . .
(Continued from page 1)

A. L. Nelson, the board's business manager, had already used the computer in posting records and other special studies.

Cost Studied

Robert Little, a member of Emmanuel Baptist Church, Starkville, and a student in electrical engineering at Mississippi State University, directed the processing by means of computer.

Regarding the cost of the use of a computer, Mr. Emery made the following statement:

Even though the computer card itself is very inexpensive, the process of having it punched would be quite expensive. This study revealed that this cost would be a fraction less than three cents per card. This would be a small matter in a community of five hundred families, but in an area of ten to fifteen thousand the cost factor may be discouraging to prospective churches.

"However, to offset this problem there would be the possibility of finding volunteer help who would make the card punching their contribution to the survey. Another possibility would be to find an available key punch machine and employ workers

Refugees Baptized

Lebanon: Three Palestinian refugees, two Chinese children, and three Americans were recently baptized into the English-language University Baptist Church, Beirut, Lebanon.

Several Armenian young people are now awaiting baptism. "In this conglomerate city where cultures converge and mingle, these were brought together by the mere coincidence that they all speak English," says Mrs. J. Wayne Fuller, missionary press representative in the Arab world. "They were won to Christ because Southern Baptists established a church especially for them." Missionary James F. Kirkendall is pastor.

One of the illusions of life is that the present hour is not the critical decisive hour. Write it on your heart that every day is the best day of the year.—Emerson

Byram, Jackson: August 22-29; Rev. Gwin T. Turner, pastor of Bowmar Ave., Vicksburg, evangelist; Melvin Jolly, from Clinton, will lead the singing; Rev. Henry J. Bennett, pastor.

Big Ridge, Biloxi: August 22-29; Rev. Leroy O. Craven, pastor, Harmony Church, Laurel, evangelist; Grant Shipp of Big Ridge, music director; Rev. Robert M. Carlisle, pastor.

Mrs. Rogers Earns Certified

Professional Secretary Honor

NASHVILLE—Mrs. Karleen Rogers, a Sunday School Board employee, recently received word from the Institute for Certifying Secretaries, Kansas City, Mo., that she qualifies as a Certified Professional Secretary.

Mrs. Rogers, a secretary in the Training Union Department, is the only Board employee to earn this honor from the institute, which is a department of the National Secretaries Association (International).

She is one of 314 secretaries in the U. S. to become a certified professional secretary this year, bringing the total to 3,330 in the first 15 years of this certifying program. A total of 1,573 secretaries took the 1968 CPS examination.

Crusade For . . .

(Continued from page 1)

Landingham, adult advisor, and Pace Van Deventer, youth chairman of the prayer committee.

Hundreds of other young people have participated in advance choir rehearsals under the direction of Charles Muller and Mr. Souther. In other areas of preparation, training sessions were held Sunday afternoon for the counselors and for the ushers.

Response from points through the state reveals that a number of churches will bring bus-loads of young people to join young people of the greater Jackson area for the Crusade.

Special Events Planned

A number of special events have been planned for the week, including a breakfast for the area pastors on Monday, August 23; an autograph hour at which team members will be present; and a fellowship hour for the adult advisors and youth chairmen of the nine committees in charge of planning and promoting the Crusade.

The idea of the GJYC originated many months ago with a group of young people in Jackson. The plan received full support from the Pastor's Conference and is being supported financially by a number of Jackson business concerns. Zach T. Hederman, adult advisor of the finance committee, has reported an excellent response in raising funds to finance the Crusade.

Crusade officials include E. O. Spencer, president; Mrs. Robert C. Alexander, executive vice-president; Dr. Andrew Gallman, vice-president; Dr. John R. Miller, vice-president; W. Henry Holman, Jr., secretary; and J. Herman Hines, treasurer. The Crusade is being sponsored by more than 100 Protestant churches in the greater Jackson area.

Final publicity for the Crusade is including radio and television announcements, full-page ads in the Jackson Daily News and The Clarion-Ledger, bulletin inserts in the sponsoring churches, the distribution of bumper stickers, and distribution of handbills at a number of local grocery chains.

Perry: Oct. 28, Beaumont, Oct. 29, Brewer; Pike: Oct. 21, 22, Central; Pontotoc: Oct. 14, Pontotoc, First, Oct. 15, Lincoln; Prentiss: Oct. 18, 19, Thrasher; Quitman: Oct. 11, Hollywood, Oct. 12, Lambert; Rankin: Oct. 11, Gallie, Oct. 12, Richland; Riverside: Oct. 19, 20, Clarksdale; Scott: Oct. 18, Ephisus, Oct. 19, Lake (am) Salem (pm); Sharkey-Issa: Oct. 11, 12, Straight Bayou; Simpson: Oct. 18, 19, Poplar Springs; Smith: Oct. 18, 19, Beulah; Sunflower: Oct. 11, Drew, 12, Second, Indiana; Tallahatchie: Oct. 13, 14, Webb; Tate: Oct. 18, 19, Mt. Manna.

Tippah: Oct. 12, 13, Fellowship; Tishomingo: Oct. 5, Central, Oct. 6, Harmony Hill; Union County: Oct. 19, Glenfield, Oct. 20, Liberty; Union: Oct. 18, Pattison, Oct. 19, Union and Shiloh; Walthall: Oct. 11, 12, Knox; Warren: Oct. 11, Immanuel, Oct. 12, First, Vicksburg; Washington: Oct. 12, Emmanuel; Wayne: Oct. 18, First, Clara, Oct. 19, Eret; Winston: Oct. 21, Louisville, First; Oct. 22, Liberty; Yalobusha: Oct. 7, Bethel; Yazoo: Oct. 21, 22, Yazoo City, First; Zion: Oct. 18, Hohenlinden, Oct. 19, Europa, First.

Bethel's Theme: Space Age Church
Bethel Church of Copiah County will observe its annual homecoming on Sunday, August 22.

The morning service will begin at 10:00 with Sunday school. The afternoon service will begin at 1:00 p.m. and the night service at 6:30 p.m. Lunch will be spread on the church grounds.

The theme for the day is "The Space Age Church." Related subjects to be discussed are: "The Need for the Church" by Rev. James Beasley; "The Challenge of the Church" by Pastor George E. Meadows; and "The Response of the Church" by Rev. Lee Ferrell.

1000 Volumes And \$1000 Bequeathed To Seminary

FORT WORTH (BP)—A library of approximately a thousand volumes and a thousand dollars were willed to Southwestern Baptist Seminary here by Mrs. Berry Franklin Dickson, of Clarksville, Tex.

REVIVAL DATES

Raymond Road Church, Jackson: youth revival; August 18-22; 7:30 p.m.; Felix Greer, Mississippi College student, evangelist; Butch Milner, 1965 graduate of Forest Hill High School, song director; Rev. R. R. Newman, pastor.

Mt. Zion, Independence: August 23-29; homecoming August 22; Rev. Claude Howe, pastor, Ebenezer Church, Senatobia, evangelist; Rev. Billy Smith, singer and pastor; services at 10 a.m. and 7:30 p.m.

Anguilla Church, Anguilla: August 22-27; Dr. Charles A. Ray (pictured) pastor of North Greenwood Church, Greenwood, evangelist; Joe Abrams, Jr., Moorhead, song director; Rev. Dale Wilson, pastor; services at 10:00 A.M. and 7:30 P.M.

Westland Heights, Jackson: August 22-27; Rev. Archie Chapman, Jackson, evangelist; Rev. Charles Beard, pastor, will be in charge of the music; Sunday morning service at 11:00, followed by dinner-on-the-grounds, Sunday afternoon the Mississippians Quartet will sing, followed by a service at 2:00; Sunday evening service at 7:30; weekday services at 7:30 p.m.

Central Church, Brookhaven: August 22-27; Rev. H. B. Speights (pictured), pastor of Shady Grove Church, Lincoln County, evangelist; David Moulton, Brookhaven, song leader; Rev. Wilson Winstead, pastor.

New Salem (Lowndes): August 22-27; Rev. Horace Fair, Tuscaloosa, Alabama, evangelist; Delton Bailey, Columbus, song director; Rev. Jack R. Brown, pastor; services at 10:30 a.m. and 7:30 p.m.

Rolling Creek (Clarke): August 22-27; Rev. Gene Fant, pastor, Trinity Church, Laurel, evangelist; Harold Hinton, song leader; services at 10 a.m. and 7 p.m.; Rev. Harry Booth, pastor.

New Salem (Lowndes): August 22-27; Rev. Horace Fair, Tuscaloosa, Alabama, evangelist; Delton Bailey, Columbus, song director; Rev. Jack R. Brown, pastor; services at 10:30 a.m. and 7:30 p.m.

Central Church, Brookhaven: August 22-27; Rev. H. B. Speights (pictured), pastor of Shady Grove Church, Lincoln County, evangelist; David Moulton, Brookhaven, song leader; Rev. Wilson Winstead, pastor.

Plan Of A Lifetime

By Eugene Stockstill
Assistant to the President
Judson College
A Gift to Christian Education
Saves a Business

Mr. and Mrs. Baptist, partners in a business valued at \$1,000,000, wanted to make a rather large lifetime gift to their Baptist college without threatening their income or estate security.

Solution: Mr. and Mrs. Baptist, at the suggestion of their college's development officer and on the advice of competent professional counsel, decided to incorporate their proprietorship with both common and preferred stock.

Preferred stock in the new corporation valued at \$200,000 was used to create a "living trust" with income payable to Mrs. Baptist as long as she lives. At her death the principal of the trust is to pass directly to the Baptist college.

Mr. Baptist takes the remaining preferred and all the common stock as his share of the business. In a new will he provides that approximately half of his stock is to pass outright to Mrs. Baptist at his death, the rest to pass to her in a testamentary trust with income payable to her for life. At her death the stock in the testamentary trust will pass automatically to their son, an only child, and the rest will pass according to the terms of Mrs. Baptist's will (in all likelihood to the son).

A very small amount of stock may be issued from the first to the son to provide the necessary corporate structure.

Let's look at the results, assuming that Mrs. Baptist was 60 at the time the living trust was created.

(1) Mr. and Mrs. Baptist enjoy an income tax contribution deduction of roughly \$120,000 (present value of the college's right to receive \$200,000 at the death of a person now aged 60).

(2) Under the new 1964 tax law, unused portions of that contribution deduction can be deducted on later income tax returns. Thus, the deduction in excess of the annual 30%-of-income limitation is not wasted.

(3) Of vital importance, the business is saved. It will not be destroyed because of estate taxes and settlement costs nor because of a forced sale of assets at a much reduced price.

(4) Family security is in no way jeopardized; indeed, Mrs. Baptist's income for life may be enhanced by the arrangement.

(5) Members of the family maintain control of the firm and enjoy the increased earnings of the business throughout, since only preferred stock is ever given away.

(6) Internal Revenue Service may insist that the life income provision for Mrs. Baptist in the living trust constitutes a taxable gift. If so, the amount taxed can be reduced 50% by the gift tax marital deduction, as much as \$30,000 by the lifetime exemption, and \$3,000 by the annual exemption.

In planning your own estate, be sure to obtain competent professional advice and to consult college officials who will help you coordinate your own plans with those of the college.



U. S. AIR FORCE PERSONNEL, through an Easter offering in their chapels, contributed to the world-wide causes of Protestant churches. The Cooperative Program of Southern Baptists received a proportionate share of \$14,275.11. A check for this amount was presented Porter Routh of the SBC Executive Committee during home mission week at Glorieta Baptist Assembly. Making the presentation were George W. Cummins, secretary of the chaplains division, and Executive Secretary Arthur B. Rutledge of the Home Mission Board. Air Force officials, in a letter to Cummins, commended the chaplains for their encouragement of the stewardship of giving among military personnel and their families.—Home Mission Board Photo

Churches In The News

Missionary Undaunted By Communist Threat

First Church, Starkville

crowned ten queens in their G. A. coronation August 4: Barbara Cade, Patricia Cade, Kathy Box, Betty Carnes, Susan Hammert, Candy Hood, Ann Lindsey, Sharon McCrary, Gail Rayborn, and Klydell Singletary. Mrs. Paul D. Boothe is G. A. director.

Southside Church, Hattiesburg, Rev. Garland McInnis, pastor, had an outstanding day Sunday, August 8, when 15 made decisions. Dale Clark surrendered to preach; Mattie Ann Roberts and Frances Wright surrendered for full-time Christian service; seven made professions of faith or joined by letter; five rededicated their lives. Pastor McInnis said, "This was the result of the fine Vacation Bible School last week for Intermediates and young people."

Liberty Church, Rankin County, was organized August 21, 1840, rather than August 21, 1845, as reported in last week's Baptist Record. The church will celebrate its 125th anniversary next Sunday, according to Rev. John R. Eubanks, pastor.

REVIVAL RESULTS

Jayess (Lawrence): three professions of faith; one addition by letter; 39 rededications; Rev. Winfred Lowery of Tangipahoa Church, Pike County, evangelist; Rev. Ben H. Davis, pastor.

Sharon, First (Jones): July 25-30; four professions of faith; many rededications; Rev. A. R. Vaughn, pastor.

Moselle Memorial (Jones): August 1-6; Rev. Charles Williams, Central Church, Hattiesburg, evangelist; R. V. Smith, singer; 15 additions to the church; eight for baptism; seven by letter; many rededications; Rev. H. L. Davis, pastor.

Walnut Church (Quitman County), Vance: August 1-6; Rev. Hollis Bryant, Superintendent of Missions in the Riverside association, evangelist; Fair Hays, assistant music director at Clarkdale, song leader; Mrs. Michael Harris and Miss Janie Haley, musicians; one addition by letter, two for baptism, one dedication and one rededication; Rev. John W. Crosby, pastor.

Holly Church, Corinth: four for baptism; four rededications; several other decisions; Rev. Horace Thomas, evangelist; Rev. M. L. Swinney, pastor.

Rome: July 18-25; Rev. Ferrell Morgan, Fort Worth, Texas, evangelist; Rev. Ken Leach, pastor; 15 conversions and baptisms; two additions by letter; 45 rededications.

Churches In The News

Missionary Undaunted By Communist Threat

By Joan Harvison
OKLAHOMA CITY—Spending the next three years in a place that is said to be "living on borrowed time" is a prospect which Southern Baptist missionary Miss Lucy Smith faces with the serenity of her adopted Oriental country.

"Security is when you are in the place where God wants you." The missionary who has spent nearly 30 years in the Orient said here this week.

Miss Smith, who has spent the past 13 years as missionary in Tokyo, Japan, left Oklahoma City Sunday to go to a new assignment in Hong Kong.

A graduate of Oklahoma Baptist University, Shawnee, and Woman's Missionary Union Training School, Louisville, Ky., she will be serving as associate to the vice president and dean of Hong Kong Baptist College. Much of her time will be devoted to working with students.

Reflecting on the situation which awaits her in Hong Kong, Miss Smith shrugged off a suggestion that Communism is an imminent threat to the British colony.

"Of course, there are lots of Communists in Hong Kong," she said. "They are everywhere."

"In our work, two things are constantly before us—the teeming multitudes of people (There are nearly four million in Hong Kong) and the urgency of our task."

"We don't know how long the doors will be open in the

Orient. It may be a month or it may be years. But we are going there to work as though we have the rest of our lives. This has been the position of Southern Baptists in every major political crisis in the East," the veteran missionary said.

"We are just as safe in the Orient as we would be in America. If we have a world catastrophe, America will not escape," the white-haired missionary predicted.

Living under the shadow of Communism is nothing new to Miss Smith. She served nine years as missionary in Shanghai, China, before Communist occupation forced Americans to evacuate to Hong Kong in 1949.

Miss Smith was among the last to see Dr. Bill Wallace, the Baptist medical missionary who died in a Communist prison cell in 1951 after choosing to remain with his patients in Wuchow, China.

Despite her years of living under the ever-present threat of Communist aggression, Miss Smith believes that the greatest enemy of Christianity is materialism—not Communism.

"Rising standards of living throughout the world have made people indifferent to spiritual values. In Hong Kong, where there is a great deal of prosperity along with the slums and poverty, people are no different."

Following her current term of service, Miss Smith plans to retire in October, 1968. She will return to the states at that time.

Ghana Baptists Plan Nationwide Evangelism

The Ghana Baptist Convention launched a nine-month, nationwide emphasis on evangelism during its annual meeting July 11-14. After three months of preparation, individual churches will hold revivals in October. Then three more months of witness, prayer, and training will lead to city-wide campaigns in strategic centers (such as Accra, Kumasi, and Tamale)

East Moss Point: August 6-8; youth revival; Rev. James Zeigler, William Carey College, evangelist; Richard Kennedy, William Carey College, song leader; three additions to the church; one by baptism; two by letter; 15 rededications; Rev. Paul Leber, pastor.

Bethel, Drew: July 25-30; Rev. Wilburn Mathews, Calvary Church, Greenwood, evangelist; Rev. L. E. Moon, pastor; 14 professions of faith.

Stringer: August 1-6; Rev. Richard Gordon, guest speaker; Lavon Welborn, song director; "six rededications; many promises to lead better Christian lives." Rev. A. C. McLand, pastor.

Pastors will emphasize the privilege of evangelism in sermons and study sessions during August and will lead their congregations in personal preparation during September. Seven associational clinics on evangelism are also planned for September.

Each church will then send its pastor or another leader to a nationwide evangelism retreat at the Ghana Baptist Seminary, September 29-October 1. The program will feature Rev. E. O. Akingbala, of Kaduna, Nigeria, and Rev. Joseph B. Underwood, evangelism consultant for the Southern Baptist Foreign Mission Board.

Following the October revivals, the churches will continue their witness through visitation. And during December the Woman's Missionary Union will lead in prayer for evangelism throughout the Convention.

January will be given to final preparation for the February campaigns, including the training of counselors. And in March the churches will seek to follow up every decision made for Christ during the meetings.

Thursday, August 19, 1965

THE BAPTIST RECORD 3

Where Do Sermons Originate?

By C. DeWitt Matthews
Professor of Preaching
Midwestern Seminary
Kansas City, Missouri

The late H. E. Luccock, began his suggestive little book, *In The Minister's Workshop*, with an account of Robert Louis Stevenson, following a severe illness in 1875, writing to a friend about attending church.

"In church," Stevenson wrote, "old Mr. Torrence preached — over eighty, and a relic of times forgotten . . . (But) one of the nicest parts of it was to see John Ingols, the greatest man in Scotland, our Justice-General, . . . listening to the piping old body, as though it had all been a revelation, grave and respectful."

Luccock thought that Stevenson overlooked the fact that a true sermon is a revelation. For a sermon begins, as Luccock said, "where a river begins — in the sky."

It is this "other world" source of sermons that mystifies laymen and intimidates ministers. For a sermon is not exactly like any other kind of oral speech. It has earthly structure, illustrations and rhetoric, but its redemptive thrust and power are from God through the preacher to the people.

This is why ministers who have to preach multiple times a week have an almost impossible assignment. It is exhausting, awe-inspiring, and almost impossible to enter so frequently into that amazing communicative relationship with God that produces heaven-originated sermons.

For this reason, I sympathize with Baptist preachers whose sermons must be creatively productive two, three, or even four times each week. How can this be done? Multitudes of men faithfully try to do it, and, because of

diligence and consecration, some of them do quality preaching.

Sermons — real sermons — begin with God. This is the reason why masterful sermons sometimes will come through a very ordinary man. Training and discipline for the ministry, like these imperatives in any other kind of creative effort, are indispensable for the consistently best kind of preaching. But God surprises us now and then by sending an electrifying sermon through a man with limited training, inadequate voice and clumsy stance and delivery. We all have seen this happen and I, personally, am always humbled by the experience.

Further, the well-trained man who ignores, or minimizes the idea, that sermons really "begin in the sky," has a good chance of becoming cocky, and, ultimately, quite professional. In fact, he may come to believe that his own technique is primarily what makes the sermon "go." So, men of this type too often sound like dry lecturers or clever entertainers when they preach. But it becomes noticeable that few in their congregations cry out, "Sir, what must we do to be saved?"

Therefore, institutions that train ministers, while sharpening men's sermonizing know-how to the highest degree must, somehow, instill in their graduates the conviction that a well-planned sermon that comes only from a man's musings may not have enough spiritual power in it to be worth preaching.

Admittedly, sermons do take the shape of the language and personality the man gives them, but their redemptive quality is from God. Sometimes, as a teacher of preachers, I'd like to pour a

whole bucketful of this idea into some fresh young seminary graduates' heads. For, if they don't come to this conclusion early they'll penalize their ministry and make the man in the pew think that preaching, when done by educated men, is "stale, flat and unprofitable" though precise in form and delivery.

Ohio Sets Budget Goal Of \$874,002

SENECAVILLE, Ohio (BP)

—The State Convention of Baptists in Ohio will be asked to approve a 1966 budget of \$874,002 when it convenes in November.

The budget figure was passed by the convention's executive board at its summer assembly meeting here. The budget—a total of giving through the state Baptist office—tops the 1965 total by \$120,000.

This total counts Cooperative Programs gifts through the churches and all types of designated gifts, including special offerings for state, nationwide and worldwide missions. It also includes funds from Southern Baptist Convention agencies for jointly promoted work.

The Cooperative Program gifts from the churches during 1966 are expected to reach \$476,198. Of this the SBC will receive 31 per cent. During 1965, the SBC share is 30 per cent.

The Ohio Convention is working toward a 1974 goal of a total budget of \$1,280,000 and a year-round program at its Seneca Lake Assembly here.

Do not be a cloud because you can not be a star.

It's 'Back-To-School'

TIME AT THE

Baptist Children's Village



WILL YOU HELP
US PROVIDE
CLOTHING,
LUNCHES
AND SUPPLIES
FOR SCHOOL?

The Children's Village will experience enormous expenses again this year in placing approximately 130 boys and girls in the public schools for the fourth straight year.

Individual Mississippi Baptists are being urged to share with us in this worthy undertaking by providing for any part or all of the needs of one or more of the children.

You May:

- Send us cash, money order or check to pay for the cost of outfitting one or more children. The cost for each child in the first six grades is \$15.00, while \$25.00 is average for those in grades 7-12. Or you may write us for the name, age, sex and measurements of a child from ages 6 to 18 and either purchase or make the clothing and deliver to the Village.
- Send us cash to provide a hot lunch each day at school for one or more children. The cost for a child in elementary school is \$1.50 per week, with the cost for a junior or high school student being \$1.60 per week.
- Send us cash to provide school supplies for one or more children for the year. The cost is \$20.00 per child.
- You may telephone us in Jackson at 922-2242 for further information and details.

The Baptist Children's Village

P. O. Box A, Delta Station
Jackson, Mississippi 39213

THE EDITORIAL PAGE

Thursday, August 19, 1965

The Baptist Record

Largest Circulation of Any Newspaper
Of Any Kind In Mississippi

JOE T. ODLE, Editor

Baptists Must Discuss These Issues

Southern Baptists and Mississippi Baptists face some of the most critical decisions of their history in the areas of church-state relationships.

They now find themselves existing in a welfare nation where more and more tax money is being made available to, and being accepted by, church related institutions and agencies.

The wall of separation of church and state in the area of tax-money for private religious institutions is crumbling.

More states are approving the provision of transportation for parochial school pupils. Latest examples are Ohio and Pennsylvania, and pressure groups are working to secure similar action in other states which do not now have it.

More and more federal funds are going to private institutions of higher learning, and Baptist schools are among those accepting the grants. Moreover, some Baptist educators are saying that such funds must be accepted if the institutions are to continue to exist.

Through such federal acts as the anti-poverty program, grants are being made for use by religious

sponsored or related groups. Many of the "head-start" programs were operated by religious groups. The new "Star, Inc." program being sponsored by the Roman Catholic Diocese of Natchez-Jackson, is an anti-poverty program in which the group will receive \$7 millions of dollars. It is an adult education program which has been described by Sargent Shriver, of the federal Office of Economic Opportunity, as "the nation's boldest" effort of its kind.

We do not question the importance of this program, nor the need for it, nor do we doubt that it will be operated on a non-sectarian basis. We are, however, deeply concerned because it is to be a church-related operation in which a church group receives \$7 million of tax funds for its work.

We would be even more disturbed if Baptists were the ones operating the program, and receiving the funds, for this is simply another example of the statement we have just made that the wall of separation is "crumbling."

One of the aspects of the whole matter is that institutions which refuse to accept federal funds face serious operational problems, as they seek to stay in competition with other institutions which are receiving them.

An example is that faced by the Mississippi Baptist Hospital trustees now. If they do not sign the conformity agreements required by the government they face serious operational problems, and losses of certain types of service, which could greatly handicap their whole program. Some important services already have been lost.

The colleges face similar problems, and their whole future service to the denomination and the world, may

well be determined by decisions they now make. There are no easy solutions to these problems. They require the very best thinking that Baptists have. They cannot be solved on an emotional basis but by clear, spirit-led thought and action.

Some Baptist groups are facing these issues squarely. The Georgia Baptist Convention Education Commission has set four September conferences at strategic points in the state, in which their people will be invited to come together and discuss the issues with college presidents, educators, and denominational leaders. The convention hopes, at its November meeting, to settle the issue of whether its colleges should accept federal grants.

Mississippi Baptists do not have plans for such conferences, but it is our conviction that the matters must be discussed seriously by our constituency. Therefore, we shall welcome articles from Mississippians discussing the issues. We make only one suggestion, and that the writers seek to make a real contribution to the discussion giving solid reasons for the position taken. It may be, of course, that we shall receive so many articles that we cannot use them all, but we shall endeavour to use representative ones, and to present all sides of the questions as they are discussed.

At the same time we are seeking to present pertinent articles on the issue. An example is a very important one by Dr. Earl Quinn of Louisiana Baptist College, Pineville, La., which is being published in this issue of the Record. Others are scheduled.

Baptists must discuss these matters favorably right now. We invite you to join in if you have a contribution to make.

I SMILED AT THIS

The following, copied from a civic bulletin, brought a smile to my lips . . . I hate to admit it, but most of these things I remember:

"There's a generation now that never heard of Hoot Gibson, or a rumble seat, who never tasted home-made root beer, never heard of Omaha Beach and Tarawa, cannot imagine gas rationing and bell-bottom trousers, cares little about digging mayapple root or making rabbit traps, never chased an ice wagon for the chips, never had a haircut with hand-powered clippers, never wore a mustard poultice on a chest or an asafetida bag hung around the neck, never cranked an automobile, enjoyed a moonlight boat ride, sent a penny postcard, hitched up a horse, carried a bucket of coal, chewed roof tar, or felt a depression . . . hasn't life been good to us old-timers?"

—W. C. Hultgren.

The Air Force recently announced that 800 Minuteman I intercontinental ballistic missiles are now in firing position. The Soviet news agency, Tass, has described new Soviet missiles also using solid fuel and capable of being fired from below-dash ground silos. According to *Newsweek* (6-21-65) countries with nuclear weapons ready for use will leap from the present four to at least half a dozen by 1970, and from twelve to twenty by the 1980s.

According to the U.S. Agriculture Department, U.S. smokers are consuming more cigarettes than ever—a record 533 billion for the fiscal year 1965. This is 16 billion above the previous fiscal high year of 1962-63.

The world's largest library devoted to a single book—the Holy Bible—maintained by the American Bible Society in New York, attracted visitors from 43 states and 37 countries in 1964.

Calendar of Prayer

(This list is not compiled according to birthdays.)

August 23—Mrs. Mary Holfield, director, Gilfoyle School of Nursing; W. L. Compere, president, Clarke College.

August 24—Mack Nash, Alcorn associational Brotherhood president; Iva Jones, staff, Children's Village.

August 25—Mrs. Dick Guyton, staff, Blue Mountain College; Arthur Leslie, superintendent of missions, Lafayette-Marshall Counties.

August 26—Mrs. Kathleen Arington, staff, William Carey College; Mrs. Joyce Bates, Baptist student director, Southwest Junior College.

August 27—Therrian Bryant, Baptist Building; Bill Latham, Baptist Building.

August 28—J. B. Sebastian, Adams associational Sunday school superintendent; Kathleen Wright, Baptist Book Store.

August 29—Chandler Clover, assistant administrator, Baptist Hospital; Mrs. Grady Blackwell, WMU president, District I; R. A. McLemore, president, Miss College.

The Baptist Record

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Joe Abrams Associate Editor
Anne McWilliams Ed. Asst.
Mrs. Eunice J. Campbell Business Manager

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Earthbound



ROOM FOR MORE

For an interesting experiment, take a large box and fill it with old-fashioned cannon balls (if you can find any!). Next use marbles to fill in the empty spaces left between the cannon balls. Then add a few handfuls of buckshot.

Still your box will have some empty space! So see how many pounds of sand you can pour in the crevices. You think your box is full? Wait—you can still empty several quarts of water over the dry sand before your box is truly filled.

Two helpful suggestions spring from this simple experiment. First, it is doubtful if anyone ever reaches his full capacity. We may feel we are doing our best, or giving all we can, or bearing all the responsibilities we can, or that we have learned all we can on a given subject. But there is always room for a little more, for God has endowed man with wonderful capacities and few of us ever measure up to our full potential.

A second suggestion: there is more room in our lives for the little things than the great, momentous occasions. A box may hold thousands of grains of sand—or millions of molecules of water—but only a dozen cannon balls. Most of us never become famous, and few of our days could be marked on the calendar as stupendous or colossal. But if we are not too proud to do the simple tasks, there is no limit to the many small and good deeds with which we may saturate our lives.

Off The Record

She seemed a very particular fiancee and she was constantly asking him questions about his past life, etc. Good-natured Brother Jones always answered everything to the best of his ability.

The day before the wedding, however, he suddenly remembered one thing he had not told her.

"Darling," he said confidentially, "I have neglected to tell you one thing about myself that may make a difference. I am a somnambulist."

Mrs. J. paused for a full minute of silence. Then, graciously, she waved it away. "That's all right, John, dear," she said. "you can go to your church and I'll go to mine!"

Anita was just learning to drive a car. One day, as she was driving down the road, she noticed some repair men high up on a telephone pole.

Anita: I wonder what's wrong with those men. Haven't they ever seen a lady driver before?

Professor: Why are you sleeping in the classroom? Student: You told us to pass out quietly.

—Jewelle Allison

Newest In Books

THE SHOE-LEATHER GLOBE by Saxon Rowe Carver, illustrated by Paul Graner (Broadman, 181 pp., \$2.95).

Here is a usable guidebook for understanding teen-agers, written by one who is a teacher, counselor, and father of two teen-agers. Director of guidance and professor of psychology at Carson-Newman College, Mr. Koonce is a native of Mississippi, and a graduate of Mississippi College. He states as his purpose in the book: to help parents and other adults understand adolescent behavior and thus be able to bridge the chasm between childhood and maturity.

FOUR SEASONS PARTY AND BANQUET BOOK by Adelle Carlson (Broadman, 192 pp., \$3.75).

Forty original party plans for every season, every age, every church occasion. Ideas for parties, banquets, menus, and recipes. The author is on the staff of the Church Recreation Department of the Baptist Sunday School Board.

JACK AND JILL STAY FOR CHURCH by Leora W. Huttar (Moody Press, 112 pp., \$2.95).

Unusual ideas for converting the church nursery from mere playtime to a profitable "churchtime."

CHRISTIAN COMFORT by R. Earl Allen (Broadman, 44 pp., \$1.50).

Three messages of consolation for the difficulties of life: "The Comfort of Christ," "Triumph O'er the Tomb," and "The Hope of Heaven." The author is pastor of Rosen Heights Church, Fort Worth, Texas.

BART'S WIDE WORLD by Ella Mae Charlton, illustrated by Hertha Depper (Broadman, 47 pp.).

A small boy broadens his world by a visit to the farm.

UNDERSTANDING YOUR TEEN-AGERS by Ray F.

Koonce (Broadman, 141 pp., \$2.95).

MARRIAGE AND THE BIBLE by Ernest White (Broadman, 149 pp., \$3.50).

This book is a comprehensive survey of biblical teachings on marriage. The writer, a Missouri pastor, deals with conflicts in marriage, such as religion, in-laws, and sexual incompatibility. Also he interprets biblical teaching on divorce and remarriage.

Baptist Forum

Retired Pastors

Dear Editor:

The following item appeared in the August, 1965 issue of "The Baptist Program" on page two in the section, "Our Readers."

Would you please consider publishing this item in your paper?

A FRIEND INDEED

I am sure that most pastors agree that each pastor needs a counseling, confiding, challenging, and casual friend ("Four Friends a Pastor Needs," March). To meet this need of real friends for each pastor, I propose that the retired pastors of each association be recognized or constituted as a pastor's counseling committee for the pastors of the association.

—Maurice L. Bates, Kentucky
Yours and His,
M. L. Bates, Pastor
Waco Baptist Church
Waco, Kentucky

Uncle Zeke had served the church for a long time in all sorts of jobs. As he was getting up in years now, it seemed a shame to let any more time go by without in some way rewarding him before he became too feeble. "Let's elect him a deacon!" the brethren said. And so the degree was conferred with all due ceremony, and he became Deacon Zeke.

In another church Sister Abigail had been President of the W.M.U. longer than anybody could remember, and she had not missed a church meeting in twelve years. The church was certainly fortunate to have such an outstanding member, but nothing seemed adequate in reward to her until the church conferred the degree of "Deacon" upon her husband. He was not too active and never attended prayer meeting, but he was a quiet sort of man who never did anyone any harm. Sister Abigail could not be a deacon, but she was proud the rest of her life to be the wife of a deacon.

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Only in the work of the pastor is this authority of the local church somewhat relaxed. The church still has authority over the pastor, and pastors are "elected" by the church. But they are not subject to "re-election" yearly as with teachers and other workers.

Contrary to what some folks may think, however, our churches should give no honorary degrees. "Pastor," "Deacon," "Teacher," "Committee Chairman," and so forth are not titles given to honor folks. Rather, they are responsibilities of work given by the Lord through His church. There is to be no honor or unless the obligations are fulfilled faithfully for the Lord.

As we have seen, churches should give no honorary degrees. Titles such as "Pastor," "Deacon," "Teacher," and so forth indicate areas of responsibility and work for the Lord.

Following the New Testa-

ment pattern, we see that the local church has the responsibility to see that these areas of work are carried on faithfully. It does so by choosing from the membership those who are best suited for the tasks. It controls the work partly by a system of election through which the church decides when the individuals may lead and when they may not. The church does not give to individual members the authority to continue in these areas of work indefinitely. No one may continue as a teacher in a local church, for example, in spite of erroneous teaching.

All servants are made accountable to the church through a regular system of election. This helps to make sure that the very best-qualified and most dedicated members are always in the position of leadership and trust, bringing honor to the Lord.

Those who are unworthy or uninterested or unqualified are simply not elected, or not re-elected.

A rotation system for deacons of the local church would fit into this pattern and would make the deacons, as servants of the church and of the Lord, accountable to the church, as are all others.

Only in the work of the pastor is this authority of the local church somewhat relaxed. The church still has authority over the pastor, and pastors are "elected" by the church. But they are not subject to "re-election" yearly as with teachers and other workers.

The reason is simple: Baptist churches realize that in some sense the pastor is uniquely God's spokesman, accountable only to God. He is God's prophet. And he must be free to preach God's message, whether the congregation likes it or not. Thus he must not be subject to yearly election or rejection by the church.

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Can They Afford Federal Aid?

By G. Earl Gunn
President, Louisiana College
Pineville, La.

Baptist educators of proven ability and denominational loyalty are openly advocating the acceptance of federal grants for our Baptist institutions of learning. One of the oldest Baptist institutions, Furman University of Greenville, South Carolina, has allegedly taken the lead by accepting a federal grant under the Higher Education Facilities Act with which to provide a science building. North Carolina and Georgia Baptists are reported to be making studies with a view to determining whether their colleges should accept grants from the federal government. No doubt other states will make independent studies. The Education Commission of the Southern Baptist Convention is leading in a two-year study of our Baptist role in higher education that cannot exclude consideration of federal aid as a possible source of income for our colleges.

Among the most forthright Baptist advocates of federal aid are President Gordon W. Blackwell of Furman University, President Rufus C. Harris of Mercer University, and President Harold W. Tribble of Wake Forest College. These esteemed educators have written and spoken on this subject with clarity and vigor. They have made no attempt to avoid the issues or to appeal to a particular bias in the interest of their personal popularity. Whether we agree with them or not, they are compelling us to re-examine some of our views and practices. The crisis in Baptist higher education calls for uninhibited dialogue rather than criticism emanating from sterile thought and closed minds. An emotional restatement of inherited views without regard to their relevance for the contemporary sociological situation is unworthy of us. Each generation must evaluate its situation and chart its course in light of the Lordship of Christ. It is to be hoped that our people have reached that level of Christian maturity that will enable them to do this without considering disloyal or unbaptistic (whatever that is) those whose views they find unacceptable.

President Gordon W. Blackwell and President Rufus C. Harris seem to believe that the chief justification for federal aid is in the service the church colleges perform for the government. President Blackwell is quoted in the Baptist press as saying, "The government, as well as the colleges, has realized that such aid is necessary for the well-being and safety of our nation, as well as for the strengthening of these institutions."

President Harris takes the same position and further contends that this is "but another form of cooperation" between the state and church. He observes also that "it seems that the objection to the aid has been colored by something entirely different from the cherished concept of separation of church and state. It seems to stem from dislike of the federal government."

Questions Raised

If our government expresses a need and a willingness to pay for a service that our colleges are able to provide, what is our Christian and patriotic duty? This question can be answered only in light of answers we give to certain other questions:

1. Is the need of a critical one that cannot be met another way? The need is certainly real and requires no documentation. Whether the government is without alternative may be debatable. Considering how billions are being spent for programs of less importance, it stands to reason that another method of providing educational opportunities for the masses could be provided.

2. Will the college that provides the service be contributing to an undesirable change in the nature of the government? Many believe this would be another step toward complete domination of education by a government which is well on the road to socialism or worse.

3. Will the nature of the college itself be altered if it accepts this aid? While it is highly unlikely that the acceptance of a grant for a science building would orient the college more toward science than other disciplines, an institution, like a plant growing toward sunlight, could bend its curriculum toward ready money extended by the government and thereby lose sight of its original purpose. This danger is said to have been recognized by certain accrediting agencies which are attempting to determine whether institutional integrity is being threatened. This is all to the good.

4. How far are we willing to go in accepting the payment-for-service concept? Should the humanities be included along with science? What about service provided by parochial schools? In the name of common sense, some definition of service should be formulated and some limit set, or service could come to include education for all people.

5. My thoughts wandered to another light brought into the world many years ago, by the hands of the Savior. I thought of them as the nails ripped through to the cross, possibly huge nails to hold His body there. I thought of how he prayed, "Father, forgive them, for they know not what they do," and how he cried out in agony, "My God, why hast Thou forsaken me?"

What hands! What a light! What a job done! All the words in the English language could not express thankfulness to these hands which brought into the world a light too great to describe. Then how can it be done? The answer is to give. To give one's life wholly, unconditionally surrendered, presented as a living sacrifice, enthusiastically working, engaged in the biggest most profitable business in Creation.

People, on all levels, by all groups, in all subjects, except religion, and at the expense of the federal government.

Baylor President Speaks

One of the most helpful and incisive articles on the subject of federal aid to church-related colleges is by President Abner V. McCall of Baylor University. No person desiring to become informed on the subject can afford to miss this statement from one so thoughtful. He unmasks our inconsistencies and unavoidable involvement with government and calls upon the Baptist General Convention of Texas to rethink its stand on federal aid. He observes correctly that religious liberty should be our chief concern, not church and state separation as such.

Speaking of the great changes that have come about since pioneer days, President McCall says, "Since those days there have been revolutionary changes in the relationship between the government and the people and a vast expansion in the operations of the government. The rural Baptist church once sat at a cross-road village and neither the church nor the farmers and villagers who were its members received any aid from the government. Now that little church sits on a fine Farm-to-Market road paid for by state and federal funds, is lighted by REA electricity subsidized by the federal government, probably also has a telephone service similarly subsidized by the federal government, and depends for its support upon the tax-exempt tithe which the farmers derive from the government crop supports and subsidies. . . . The government directly or indirectly gives financial aid and, regrettably, to everyone."

Sees No Difference

President McCall sees no basic difference between direct and indirect aid from the government. He says, "The difference is one of practice and expediency and not of principle." I believe this to be absolutely correct. To speak of tax-exempt gifts as privileges rather than as federal aid is unworthy of persons of intelligence. Tax exemptions are granted by the government as an encouragement to private philanthropy toward churches and other institutions believed by the government to be essential to the commonwealth. The purpose of the government is the same in both kinds of aid—to contribute to what is believed to be worthwhile. For years pastors and college presidents have been assuring potential donors that part of the cost of their gifts will be borne by the government, the amount being determined by the donor's tax bracket.

While agreeing that there is no difference in principle, I believe there is a noteworthy difference in consequence between direct and indirect aid by the government. The indirect method encourages private philanthropy toward causes of particular interest to the donor; the direct method discourages it. A concern of the churches beyond that of securing adequate support is the cultivation of a sense of stewardship and a spirit of liberality for the sake of the donors themselves. Unfortunately, tax support for church institutions does not help individuals to grow in the grace of giving.

That we have been subsidized and regulated by the government in many ways is beyond debate. What I fail to see is how this inconsistency and involvement with the government within themselves justly yet more open-eyed inconsistency and involvement. Further aid and involvement might make us more consistent, but so would less aid and involvement. Consistency has nothing whatever to do with right and wrong. Consistency is amoral. One may be consistently wrong as well as right.

At times it is difficult to know what right is. We have come upon such a time. But right, not consistency, is the only proper basis for our actions as Baptists. If it is wrong to accept tax support, whether direct or indirect in form, it would seem that our efforts as Baptists should be directed toward correcting current practices inconsistent with our principles rather than encouraging further abuse in the name of service, consistency, and need. Assuming that federal or state support is wrong, how we would extricate ourselves from our entanglement seems to be beyond our present knowledge, but this should be our goal. If our churches believe they cannot separate themselves from tax support by reason of the nature of the support or the need of this support, or both, they can hardly set limitations upon their colleges or be critical of trustees for accepting the same support.

With appreciation of the service concept and with recognition of our inconsistency and involvement, I believe that justification for accepting tax aid must be found, if it is found at all, in the nature of religious freedom, the nature of our Baptist colleges, the nature of the aid accepted, and whether the aid will fortify or compromise religious liberty.

Baptist interest in and insistence upon full religious liberty is rooted in Baptist theology. It derives from our understanding of the nature of God and man. There is nothing sacrosanct about the separation of church and state. There is no direct support for it in the Scriptures. It is a political device, not a principle, believed by the founding fathers to be a guardian of religious liberty. Opinion differs as to its success. It has certainly not been an unmixed good. Religious liberty is something else. Here we have a basic principle of the moral order.

Baptists have always insisted that it is the principle of voluntarism that makes religion moral. Every man is competent to deal directly with God. Freedom of the will is man's most distinguishing characteristic. When stripped of freedom, he is stripped of manhood. His power of choice makes him a man rather than an animal. Man must be protected against any and everything that would set limitations upon choice and thereby dehumanize him. Especially is this true of his relationship to God. Every form of religious coercion is a violation of man's nature, as well as his God-given rights. The only acceptable worship of God is that which is voluntary. If we believe that man's relationship to God and his destiny are determined by sacraments or by the acts of others based on allegedly God-given authority over the souls of men, then freedom of choice and religious liberty for the individual are not ultimate values at all.

Religious Liberty

To early Baptists Religious liberty meant more than the absence of suppression in the exercise of religion. It meant also freedom from any kind of compulsion—church, state, or individually imposed—to give support to religion. Here is our blind spot and the point of greatest danger in this present controversy.

That this broader meaning of religious liberty was held by early Baptists in America there can be no doubt. They

(Continued on Page 6)



A THIRTEEN-CAR CARAVAN from First Church, Lexington, headed for the Third Training Union week at Gulfshore. A total of 82 from the church made the trip. Buddy Moore was elected King and Letty Lou Rutledge, Princess. Six others from the church were elected Lords and Ladies in the Royal Court. Last summer the Lexington church carried 63. Rev. Frank Gunn is pastor.

Yes, Barbara, We're Glad There Is A Gulfshore

From A Guest

Rev. Tom Douglas, Manager
Gulfshore Baptist Assembly
Pass Christian, Mississippi

Dear Mr. Douglas:

You don't know me. My name is Barbara Putnam. I was a camper at Gulfshore last week.

That week at Gulfshore has altered my whole outlook on life. I don't know any one person to thank for this, so I'm thanking you.

I guess it was the whole atmosphere of the assembly that made me see God in a new and wonderful way.

The people who helped me the most were Dr. Burton, Mr. Kinard, Mr. Long, Brother Causey, Mr. Harper, Mr. Ortiz, and Gail Montgomery. Gail is one of your counselors. Her devotional thoughts each

night meant so much to me. I want to commend her.

I'm just very happy, and I needed to thank someone.

Barbara Putnam
424 Crockett Avenue
Philadelphia, Mississippi

Dear Barbara:

You are correct in saying that I don't know you, and yet you are the real reason I am here. If my job, Barbara, was only that of providing a place for people to live, it wouldn't be much in the way of religious work. If it were not for responses from people like you, I would certainly know that I should be some-

where else.

I realize that I probably had no direct connection with any of the religious experiences you had, and yet I like to feel that I had an indirect part in all of them. This is the purpose of Gulfshore Assembly, and I can assure you that we are deeply grateful for the letter you wrote and for the feelings which are expressed. It is our hope and prayer that there may be thousands of such experiences taking place here this summer.

We thank you very much for your time and trouble, and for telling us of the things which happened for you at Gulfshore. Please come our way again.

W. T. Douglas, Manager
Gulfshore
Baptist Assembly
Pass Christian,
Mississippi

There Is Still Time

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Two For One Gift

To The

Clarke College

Student Loan Fund

A vitally interested friend of Clarke College has made a magnificent offer to match dollar for dollar all gifts made to this cause through August. The gifts may come from individuals or groups and may be in any amount. There is no requirement that a minimum total be reached before the matching gift will be made. Whatever the total is through August—from the approximately \$4,500 now in hand up to a possible \$15,000—all gifts will be matched by an additional gift equal to the total amount. Your gift, whatever the amount, is greatly needed and will help to provide loans for 50 students or more. Send it now.

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Another Dollar Will Be Given.

Your Gift Will Be Doubled!

Clip the coupon below and mail it with your gift to:

Clarke College Student Loan Fund
Box 440
Newton, Mississippi

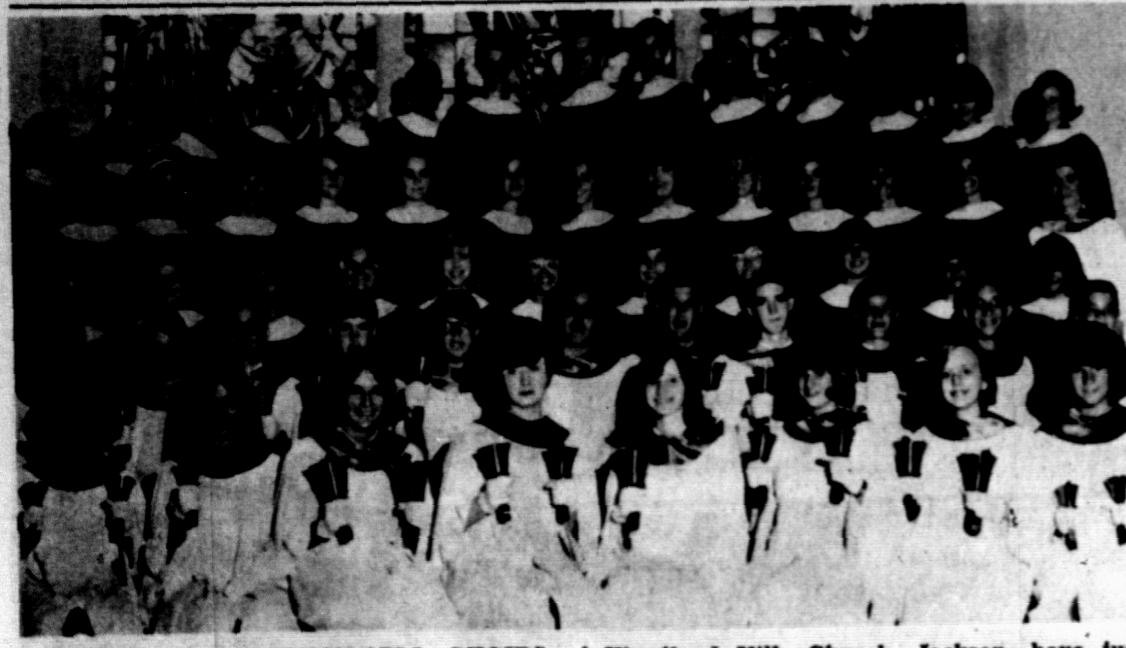
MY GIFT TO THE CLARKE COLLEGE STUDENT LOAN FUND

NAME _____ AMOUNT _____

ADDRESS _____



MRS. J. C. LOWE, JR., Director of Briarwood Church Kindergarten in Jackson, is getting acquainted with Anice and Denice Houston, twin daughters of Mr. and Mrs. J. R. Houston, members of Briarwood Church, while their mother fills out their application for registration. The church is opening a Kindergarten for the first time this fall and a full-scale program is being planned beginning September 7. The Kindergarten Committee is composed of Mr. and Mrs. A. C. Mayfield, Mr. and Mrs. J. T. Gilbert, and Mrs. J. R. Houston. Rev. Bill Watson is the pastor.



THE CHAPEL AND HANDBELL CHOIRS of Woodland Hills Church, Jackson, have just completed a five-day tour, August 8-13, through Louisiana and into Texas. They presented their tour concert in their home church on Sunday evening, August 15, at 7:30. Charles Muller is music minister; Dr. Fuller B. Saunders is pastor.

Names In The News

Dr. Archie Germany and Paul Ohne, Mississippi College professors in the Division of Science and Mathematics will participate in a special National Science Foundation Sponsored conference on Digital Computers for College Teachers at the University of Southwestern Louisiana in Lafayette.

Mrs. Lovie Pierce, widow of Rev. A. B. Pierce, is moving to Arkadelphia, Arkansas, this month, where she will be dormitory counselor at Ouachita Baptist University. Her new address will be Box 765, Arkadelphia, Ark. 71924. Her husband, before his death, was pastor of many churches in this state, and at the time of his death was pastor of Parkview, Greenville.

Dr. C. Oscar Johnson, of Oakland, California, former pastor of Third Baptist Church, St. Louis, Missouri, was presented the 1965 E. Y. Mullins Denominational Service Award by Southern Baptist Theological Seminary, Louisville, Ky., at the recent meeting of the Baptist World Alliance in Miami Beach, Fla. During his 60 years as a Baptist minister, Johnson has served as president of the Baptist World Alliance, president of the American Baptist Convention and vice-president of the Southern Baptist Convention. Before his retirement in 1958, he served as pastor of Third Baptist Church in St. Louis for more than 25 years.

James R. Collins was licensed to preach by the New Salem Church (Lowndes Association) August 1. He is a native of Montgomery, Ala., and attended Alabama Christian College. Mr. Collins is presently in the Air Force and stationed at Columbus

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Air Force Base. His family includes his wife, Ruby, and four children. Rev. Jack R. Brown is pastor at New Salem.

Mera Harriet Hall, new daughter of Mr. and Mrs. Dan Hall of Jackson, was born August 13 at the Baptist Hospital. Her father is state music secretary, Mississippi Baptist Convention Board. She has two brothers, but no sisters.

Evangelist Carlos Gruber has moved from Louisville, Ky., to 623 Sarah Ann, Nacogdoches, Texas, 75961. His phone is LOGan 4-4177. Bro.

MUSIC DEPARTMENT

Dan C. Hall, Secretary
Miss Martha Gene Shutt, Office Secretary

1965-66 CALENDAR OF MUSIC ACTIVITIES (Incomplete)

| | |
|--------------|---|
| August | 15 A Day of Hymn Singing and Praise (In Each Church) (Sing! Baptist, Sing!) |
| 15-22 | Music Expansion Week (In Each Church) |
| September | Music Planning Meeting (In Each Association) |
| 28 | Choral Music Reading Clinic—Baptist Book Store, Jackson |
| October | Music Planning Meeting (In Each Association) |
| 26 | State-wide Associational Leadership Conference, Jackson |
| November | 16-18 Mississippi Baptist Convention |
| | Area Music Banquets (For Associational Music Leaders and State Music Council Members) |
| December | 13-23 Carol Sing in the Associations |
| 22 | Carol Sing in the Churches |
| January 1966 | State Music Council Retreat |
| 31-Feb. 4 | Church Music Workshop — Southwestern Baptist Seminary |
| February | 7-9 Evangelistic Conference—Gulfshore |
| 17-19 | District Song Leading & Hymn Playing Festivals |
| 28-M. 4 | Child Development Workshops |
| March | 17-27 Evangelistic Revivals—South Mississippi |
| April | 2 State Youth Choral Festival—Coliseum, Jackson |
| 10 | Easter |
| 10-14 | Evangelistic Revivals—North Mississippi |
| 19-29 | Chicago Music Witnessing Crusade |
| May | 2-6 Church Music Workshop — New Orleans Baptist Seminary |
| 7 | State Junior Choral Festival—Coliseum, Jackson |
| 23-24 | Southern Baptist Church Music Conference—Detroit |
| 24-27 | Southern Baptist Convention—Detroit |
| June | 20-25 Junior Music Week—Gulfshore |
| 30-J. 6 | Ridgecrest Music Leadership Conference |

(Continued next week)

Can They Afford Federal Aid?

(Continued from page 5) were as opposed to compulsory support of religion as they were to suppression of religion. If anyone has doubts, let him read *A History of New England With Particular Reference to the Denomination of Christians Called Baptists* by Isaac Backus.

In Connecticut and Massachusetts all citizens were once taxed for the support of Congregationalism. Under the leadership and inspiration of the Baptist Isaac Backus, this was opposed and later defeated. In Virginia a scheme was put forth to tax all citizens for the support of religion with the revenue divided without partiality among the several religions. To the Baptists of Virginia and to Thomas Jefferson this was as unacceptable as the tax for only one church had been to Backus. They opposed and defeated the proposal, believing that religion should be supported voluntarily.

Only here can I disagree with President McCall's brilliant analysis of the federal aid problem. He says, "As Stephen R. Mitchell pointed out in an article entitled 'Church and State in the United States' in the Winter 1964 issue of the *Journal of Church and State*, it is possible to have an established church and yet still have fundamental freedom of religion. This he observes as the situation in England today. The same could also be said about other European countries such as Norway, Sweden, and Denmark. It is also possible to have no establishment and yet have no religious freedom. This is the situation in the Soviet Union today. So there may be religious liberty without organizational separation of church and state and there may be separation of church and state without religious liberty."

If religious liberty means only the absence of suppression, President McCall is correct and we have little to fear. If, however, religious liberty includes freedom from all obligation (except that imposed by conscience) to support religion, he is wrong, for religion in the countries he refers to is supported by taxes.

Nature of Colleges

Our acceptance or rejection of tax support should be based on our view of the nature of church colleges as well as the nature of religious liberty. Three distinct views of contemporary church colleges are held.

1. Many are more secular than religious. The recent Maryland case involving tax support for church-related colleges was settled on the court's view that the institutions involved, while once religious in nature, are now only in a nominal sense. They are, in the opinion of the court, more secular than religious in nature. Tax support was considered justified in light of the loss of Christian distinctives or Baptist educator who would desire this. If the courts will allow our colleges to obtain funds only if they are secular rather than Christian, perhaps none would qualify or desire to do so.

2. Another view is that church-related colleges are both secular and religious. This view seems to have guided the authors of aid-to-education legislation. It must be said to their credit that they made a serious effort to aid church colleges only in those areas and by such means as would avoid supporting what they regarded as distinctly religious in nature. Also, they sought to establish safeguards against interference in the operation of the colleges.

The view that Christian colleges are in part non-religious seems to be held by one of our ablest denominational executives and longtime advocates and supporters of Christian educator, Dr. Searcy S. Garrison, executive secretary of Georgia Baptists. Dr. Garrison says, "The programs of the Christian college are not all essentially religious, and a portion of its work is no less secular or more religious in nature than similar programs in secular colleges and universities." If this is correct, I see no reason why aid for those programs Dr. Garrison has in mind could not be accepted. I believe Dr. Garrison would agree, however, that the programs he alludes to are inextricably intertwined with the college's

Christian purpose and cannot be thought of in isolation.

Religious Nature

3. Church colleges are religious in nature and serve religious purposes. Although several studies have been made in recent years in an attempt to determine the nature of a Christian college, no generally acceptable definition has been formulated. To me, a Christian college is an institution of higher learning that is owned, controlled, supported, and staffed by Christian people and that, under the Lordship of Christ, is dedicated in its totality to the acquisition, preservation, and dissemination of knowledge pertaining to God's world and His processes within it with a view to remaking man and society in His moral image as revealed in His Son. A Christian college has much in common with other colleges. It is interested in academic excellence, in good citizenship, in equipping students to earn a living and to grow in aesthetic appreciation and the social graces, in fortifying the nation against the enemies of freedom and in promoting social justice. The interest of the Christian college, however, stems from specific theological and philosophical presuppositions. It seeks to show that Jesus Christ is related to all knowledge. Most subject matter, while identical to that presented in any other college, is presented from a Christian perspective by a teacher whose orientation is Christian.

No one has described the indivisibility of the Christian college better than President Rufus C. Harris. He says, ". . . the Christian liberal arts college serves and establishes the Christian ethic, purpose, and faith in everything it offers. Religion on the campus of such a college is not confined to the chapel service nor to formal instruction in the department of Christianity. It is indicated, manifested, and espoused in the endeavor and in the lives of all the faculty people who work in all the university departments. It is as pervasive, for instance, in the mathematics, history, science, literature, and other departments as it is in the chapel. Conferences with students, declarations by word and action, gestures, intimations, demeanor in a variety of forms, indeed all the nuances, manifest the faith and conviction of the teacher." I could not agree more completely.

Dilemma We Face

We are caught in a dilemma. If we say our schools are religious throughout, we raise questions of compulsory support at the expense of conscience. If we say they are secular, we cannot justify church support. If we say they are both, our task is to show how the secular and religious purposes can be served exclusive of each other. A clear delineation of this difference does not seem to be available. If anyone can give us this, he could hardly find a better time to step forth. We need him.

The decision concerning federal aid will have to be made also on the basis of the nature of the aid. One view is that all federal aid, whatever its form, should be rejected. So far as my knowledge goes, no Baptists has gone to the other extreme and advocated unrestricted aid. Most Southern Baptists seem to believe that aid in certain forms might justifiably be accepted, such as aid directed to students, research contracts, and loans for construction, so long as the interest rate is sufficient to cover all cost to the government. A growing number of our most competent men believe that we should include grants not directly related to religion. All would much prefer private support if it were in sufficient supply. Since it is not, they see no alternative.

Ultimate Question

The ultimate question to be decided is how religious liberty can best be preserved in this time of educational crisis and spiritual need. Is religious liberty an impractical ideal never fully to be realized? Should we set limitations upon ourselves by bucking the tides of history? Are there not values greater than church and state separation to be pursued? Why run a race we can never hope to win? All of us are wrestling with these questions.

If the separation of church and state device has done much to preserve religious

liberty, it has also done much to threaten it. Growing secularism, whose philosophical basis is materialism, has been encouraged by the separation of church and state. Increasingly, religion has been minimized in the public schools. By silence on matters of religion public schools have inadvertently implied that religion is relatively unimportant. A secular mind has developed in a secular state immunized against religion by secular schools. Many believe this could be a greater threat to religious liberty than the breaches in the wall of separation of church and state. Any consideration of federal aid will do well to take this into account. If religious liberty is the root of all liberty, and I believe it is since it derives from the nature of God and the nature of man, it is obvious that a society that has lost sight of God will in time lose regard for religious liberty. If the compulsory support of religion is a denial of religious liberty, secularism unchecked could bring what some regard as even greater loss.

Effect Of Aid

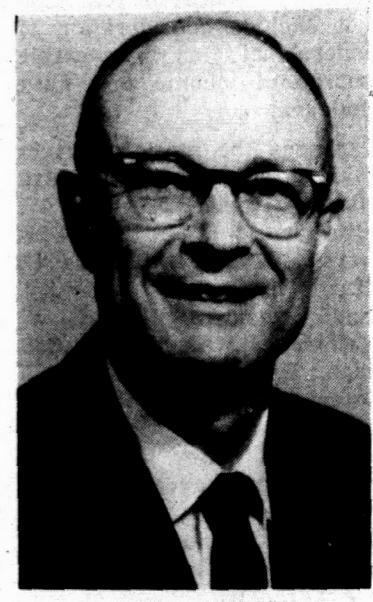
It is very doubtful that federal aid will make the church colleges greater bulwarks against secularism. To accept it will play into the hands of secular forces. The courts have made constitutionally inevitable decisions that have made public schools more secular. Tax support for church colleges will make them more public and therefore more likely to come under these court decisions. It is not likely that a violation of religious liberty, however well intended, will by some alchemy contribute ultimately to the preservation of religious liberty. We cannot betray it with one hand and defend it with another. Times indeed have changed, but the principle of religious liberty has not changed.

I do not share the pessimism of those who prophesy the death of our colleges if they do not receive federal grants. Some of our ambitions might not be realized without such aid and some of our colleges might have to modify their programs. Some might have to merge with others, and a few of the weaker ones might even die. If this is necessary, I can think of no better altar on which to make the sacrifice. The great need is not tax support but a rebirth of conviction within our churches as to the indispensability of these colleges to the entire Christian enterprise.

Baptists played a significant part in ploughing this idea of religious liberty into the nation's conscience a long time ago. The battle has been thrust upon us again. Is it possible that our convictions are not as deep as those of our forefathers who believed that nothing was more important than freedom of conscience in matters of religion?



CHARLES A. TIDWELL, Director of Editorial Services and Consultant, Department of Church Administration, Baptist Sunday School Board, Nashville, Tenn., has been elected Professor of Church Administration at Southwestern Seminary. In Mississippi, he served first church, Canton, and Daniel Memorial Jackson, as assistant pastor and director of education; was an assistant professor at Mississippi College for two years.



Dr. Robert L. Hughes Resigns Pastorate For Evangelism

Dr. Robert L. Hughes has resigned Immanuel Church, Natchez, to enter the field of full-time evangelism.

His wife is the former Mary Lou Eddins and they have three children: Sue—12; Charles—10; and Jan—8.

Dr. Hughes has the Bachelor of Arts degree from Mississippi College, and the Bachelor of Divinity and Doctor of Theology degrees from the New Orleans Seminary.

His address, after September 1st, will be: 815 West Moreno Street, Pensacola, Florida

43 Churches Set Libraries In July

NASHVILLE — Churches in 17 states and Hong Kong registered 43 libraries in July with the Sunday School Board's Church Library Department, bringing the total to 13,246.

Kentucky led the states with seven new libraries. California, Florida, Texas and Virginia tied for second place with four each.

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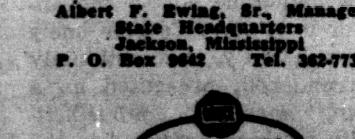
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Mississippi Honor Church Program 1965-66

Because a host of our Training Union Directors, educational workers, and pastors have found it so helpful in the past we are continuing the Honor Church Program through 1965-66. This will be the last year this program will be promoted and each church is urged to utilize it to the greatest possible degree.

The requirements are essentially the same as in previous years. As churches have become aware of the Program they have utilized it to increase the enrollment and the effectiveness of their Training Union work. It is hoped that this last year of its use will prove its most effective.

The first step is to mail to this office a complete list of the names and addresses of Training Union workers for 1965-66. In September a special form will be mailed to you on which this information should be returned to the Training Union Department. Upon receipt of this list a diploma will be sent to your church which officially registers your church as part of the Honor Church Program for the year. Please return this as quickly as possible.

This program asks nothing extra of you. Its requirements are some of those things each church should do each year. This is just one of our attempts to help you do what you want done in your church—build a stronger and more effective church through a stronger and more effective Training Union.

BAPTIST Training UNION
DEPARTMENT

DIRECTOR
Kernell S. King
SECRETARIES
Mrs. Jasper Lipscomb
Miss Betty Lewis

ASSOCIATES
G. G. Pierce
G. E. Walker
George
Norman A. Rodgers
Bill Latham

Sunday Reports

Sunday School Attendance
Training Union Attendance
Additions to Church

| AUGUST 15, 1965 | | |
|---------------------------|------|-----|
| Aberdeen | 335 | 114 |
| Bethel (Copiah) | 124 | 93 |
| Bethlehem (Jones) | 190 | 106 |
| Brookhaven, First | 719 | 230 |
| Bruce, First | 387 | 150 |
| Columbia, First | 664 | 167 |
| Columbia, Fairview | 322 | 144 |
| Columbia, First | 533 | 111 |
| Crystal Springs, First | 525 | 171 |
| Crystal Springs, Highland | 214 | 115 |
| Forest, First | 327 | 166 |
| Forest, First | 209 | 2 |
| Goodwater (Simpson) | 149 | 77 |
| Greenwood, North | 345 | 88 |
| Greenville, Glendale | 91 | 57 |
| Grenada, Emmanuel | 337 | 103 |
| Grenada, First | 509 | 163 |
| Gulfport, First | 512 | 222 |
| Hancock, First | 361 | 78 |
| Hattiesburg: Central | 265 | 150 |
| First | 486 | 166 |
| Southside | 250 | 146 |
| University | 135 | 59 |
| Iuka | 296 | 134 |
| Jackson: Colonial Heights | 214 | 85 |
| Van Winkle | 361 | 171 |
| Memphis Heights | 53 | 45 |
| Lakeview Mission | 15 | 13 |
| Robinson Street | 278 | 127 |
| Woodville Heights | 232 | 114 |
| Crestwood | 331 | 146 |
| Hillcrest | 260 | 140 |
| First | 1290 | 245 |
| McDowell Road | 253 | 140 |
| Calvary Mission | 1318 | 474 |
| Broadmoor | 53 | 45 |
| Parish Hill | 118 | 106 |
| Raymond Road | 192 | 105 |
| Alta Woods | 85 | 73 |
| Briarwood Drive | 936 | 292 |
| Hillcrest | 270 | 130 |
| First | 519 | 193 |
| West Jackson | 418 | 177 |
| Oak Forest Parkway | 533 | 144 |
| Forest Hill | 892 | 336 |
| Woodland Hills | 175 | 71 |
| Southern Hills | 558 | 176 |
| Kosciusko, Parkway | 91 | 183 |
| Laurel: Glade | 172 | 70 |
| First | 174 | 101 |
| Memphis St. | 456 | 148 |
| Plainfield | 223 | 147 |
| West Laurel | 239 | 147 |
| Trinity | 322 | 87 |
| Lexington, 1st | 164 | 108 |
| Long Beach, 1st | 211 | 110 |
| McComb: Mission | 445 | 140 |
| Louisville, East | 37 | 23 |
| Lyon | 232 | 89 |
| Roundaway Mission | 13 | 1 |
| Locust St. | 218 | 121 |
| Navilla | 223 | 123 |
| South | 226 | 58 |
| Meridian: Collinsville | 130 | 83 |
| Calvary | 284 | 147 |
| Main | 34 | 29 |
| Fewell Survey | 30 | 16 |
| Pine Springs | 335 | 116 |
| State Boulevard | 340 | 132 |
| Oakland Heights | 340 | 132 |
| Elmwood Avenue | 341 | 134 |
| Fifteenth Avenue | 487 | 210 |
| Russell | 129 | 98 |
| Poplar Springs Dr. | 471 | 128 |
| Morton, 1st | 199 | 66 |
| Montgomery Creek | 81 | 49 |
| Passaic, Eastlawn | 322 | 204 |
| Petal-Harvey | 330 | 96 |
| Main | 316 | 1 |
| Memorial Dr. Miss. | 14 | 1 |
| Pearl | 323 | 147 |
| Fairview | 157 | 78 |
| Picayune, 1st | 543 | 146 |
| Main | 525 | 1 |
| Mission | 18 | 1 |
| Pontotoc, W. Heights | 225 | 93 |
| Quintard, 1st | 123 | 5 |
| Ridgeland, 1st | 206 | 117 |
| Rosedale, 1st | 131 | 38 |
| Ruth | 50 | 51 |
| Sandersville | 202 | 123 |
| Sardis (Copiah) | 59 | 32 |
| Sparta (Copiah) | 186 | 124 |
| Starville, 1st | 896 | 336 |
| Tupelo: | 2 | 1 |
| West Jackson St. | 237 | 117 |
| Vicksburg: | 1 | 1 |
| Bowmar Avenue | 353 | 143 |
| Trinity | 196 | 124 |
| West Point, 1st | 491 | 190 |

MT. ZION TO CELEBRATE 120th YEAR

Mr. Zion, Independence, will observe the 120th anniversary of the church on August 22. Dinner will be served on the grounds.

During the Sunday school hour, Dr. Jesse Boyd of Clinton will give the history of the church. In the morning worship hour, a former pastor, Rev. Billy Greene, now pastor of the Rawls Springs Church, will bring the message.

In the afternoon service (2:30 p.m.) Dr. R. G. Lee, former pastor of Bellevue Church, Memphis, will bring the message.

In the evening service, Rev. Oliver Hood, former pastor and now pastor of Sabougla Church, Slate Springs, will bring the message.

This Homecoming Day activity will be the opening of the revival services for the church. (see "Revival Dates.") Rev. Billy Smith is pastor.

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THE SUNDAY SCHOOL LESSON—

The Passions Of The Flesh

By Clifton J. Allen
Galatians 5:13-26

We now have a unit of two lessons on hindrances to Christian growth. These hindrances are from within and from without. Properly, we consider first "The Passions of the Flesh." The desires of the flesh war against the inclinations of the new spiritual nature. A passage from Paul's letter to the Galatians brings this truth sharply before us. The Christian is justified by faith. He is therefore no longer in and indulgence. Even so, the Christian finds his lower nature and its inclination toward sin pulling against spiritual purpose and working against every achievement in terms of holiness, compassion, and fidelity.

The Lesson Explained

FREEDOM MISUSED
(vv. 13-15)

Wayside, a mission of Main Street Church, Hattiesburg, was on Sunday, August 1, constituted as Beacon Church.

Dr. John E. Barnes, Jr., Main Street pastor, presided.

Others on program included Rev. O. H. Petty, pastor of North Main Mission, also sponsored by Main Street; Dr. Joel D. Ray, superintendent of Missions, Lebanon Association; C. R. Lifer, deacon, Main Street Church, member of the Missions Committee, who had been with the mission from its beginning; Rev. John Wardle, pastor of the new church; and William M. Moote, music director.

Thirty-nine charter members joined the Beacon Church.

Nolan Johnston, minister of education, Main Street Church, served as clerk of the council.

THE FLESH-CONTROLLED LIFE (vv. 16-21)

The Christian has new life in Christ and is indwelt by the Spirit of Christ. On this basis Paul urges Christians to "walk in the Spirit" or to live a life dominated by the Spirit. But constant warfare goes on between the desires of the flesh and the will of the Spirit. The Christian finds that the desires of the flesh dull and deaden his spiritual ambition, his love for Christ, his hunger for righteousness, his desire for holiness, and every Christian virtue. If one submits to the constant desire of his lower nature, the outcome will be corruption of mind and heart and vile deeds of wickedness. Paul lists the works of the flesh: sexual immorality, impurity, licentiousness, idolatry, sorcery, envy, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, and carousing. The person who practices these ugly works of iniquity can have no hope of inheriting the kingdom of God. They prove that he has not known the regenerating power of the Spirit.

And yet it still remains true that the Christian has to fight sexual sins, pagan sins, sins of faction, and sins of appetite. There is deadly potential lurking in the soul if one is not on constant guard to keep his mind set on the will of the Spirit and on the Spirit's purpose to sanctify the whole of life for truth and righteousness and love.

THE SPIRIT-LED LIFE

(vv. 22-26)

The strongest defense against the passions of the flesh is a wholehearted submission to the will of the Spirit and a desire to bear the fruit of the Spirit. The Christian can overcome hindrances to growth by filling his life with that which is good. Paul gives us an inspiring list of virtues which are the fruit of a Spirit-led life. Love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control — all these are the product of the power and presence of God completely possessing one's life. They give evidence of the Spirit's instruction, the Spirit's purpose, the Spirit's discipline, and the Spirit's help. They prove that the passions of the flesh have been crucified to make possible the qualities of Christlikeness.

Even so, the Christian must respond with purposeful devotion to the will of the Spirit. He is bound, not by prohibitions and off limits and threats, but by a sense of moral and spiritual obligation to be obedient to the Spirit that he may honor Christ and be pleasing to the Heavenly Father. If one is

responsive to the Spirit, there will be nothing of the spirit of conceit, depending upon oneself or exalting oneself over others; and there will be nothing of the spirit of envy to mar fellowship with other persons.

Truths to Live By

The passions of the flesh enslave a person. Capacity for sex, unrestrained, makes one a slave of lust. Capacity for anger, unrestrained, makes one a slave of a fractious or violent spirit. Appetite can become intemperance or drunkenness. Identifying with a party must be done with integrity and an open mind lest one yield to the spirit of faction, quarreling, and enmity. These are but illustrations of how the strong drives in human nature can lead to passionate expression and to enslaving attitudes or practices. Every God-given faculty of one's body is for a holy purpose. But these faculties can be allowed expression without restraint, allowed to degenerate into fleshly passion, and allowed to enslave a person's will, so that he becomes the pathetic victim of lust or greed or jealousy or fear or pride. The remedy is to be found in the redemption of Christ and in the freedom of the new life in the Holy Spirit.

Growth is doomed by indulgence to the flesh. The Christian always loses ground, morally and spiritually and every other way, by simply indulging the flesh. Consider the outcome of laziness, vindictiveness, fear, or unrestrained sex desire. Through such indulgence, concern for spiritual values dries up, and

the whole spiritual nature becomes dwarfed and corrupted — if indeed there ever was a real experience of the grace of God. Indulgence to the flesh shatters the prospect for making any progress toward the strength and holiness and beauty of Christ.

Daniel Plans Man-Wife Banquet

Ben Scarborough, minister of music at First Church, Kosciusko, will be guest speaker for the Man-Wife Banquet to be held at Daniel Memorial Church, Jackson, Monday, August 23, at 7:30 a.m.

The banquet program will include musical entertainment also. Bob and Sybil Gray from Canton, former members at Daniel, and Mrs. William R. Magee, a member of the Daniel choir, will be featured musicians. The Brotherhood is sponsoring the banquet. Tickets are \$1.50 each or \$3.00 per couple. L. E. Thamas, Brotherhood president, says that the food will be plentiful — and good. He extends an invitation to members of other churches to attend.

Dr. Allen Webb is pastor.

Accident Doesn't Slow Preparations For Conference

FORT WORTH (BP) — A one-car accident in June that put the newly-elected president of the Southern Baptist Pastors' Conference into traction with a broken vertebrae hasn't slowed down planning for the 1966 meeting of the nation-wide Baptist ministers.

James E. Coggins, pastor of Travis Avenue Baptist Church here and president of the pastors' conference, is making plans and enlisting speakers for the 1966 meeting in Detroit from his bedside. Coggins is in traction most of the time, but can get out of bed occasionally if he wears a special neck brace.

Attending physicians have ordered him to be "physically inactive" until Sept. 1 when they take further x-rays and perhaps allow him "limited activities."

He was injured June 21 when his car flipped over near Greenville, Tex., completely demolishing the vehicle. He and his family were returning from a vacation trip.

Thursday, August 19, 1965 THE BAPTIST RECORD 7



MRS. ALMA D. FORT, OF HARLINGEN, TEX., cuts the ribbon to open the new isolation building at Sanyati Baptist Hospital in Rhodesia. She is the mother of Dr. M. Giles Fort, Jr. (right), Southern Baptist missionary on the hospital staff. (Photo by Gerald S. Harvey.)

FIVE MISSION HOSPITALS TAKEN OVER BY BURMA

RANGOON (EP)—During the first two weeks of July the Revolutionary Government of the Union of Burma nationalized five well-known private hospitals established and operated here by various foreign missions, and dispensed with the services of the foreign doctors and nurses on the staffs.

The first four hospitals taken over by the State were the Seventh-day Adventist Hospital operated by the American S.D.A. Mission, and Ramakrishna Mission Sevashram Charitable Hospital operated by a mission from India, both in Rangoon; the Ellen Mitchell Memorial Christian Hospital of Moumein, run by the American Baptist Mission, and the Namikam Hospital of Namkam in Upper Burma, established as a private hospital by the late Dr. Gordon Seagraves, one-time Baptist missionary and well-known author who died this year.



Woman's Missionary Union

President—MRS. W. E. HANNAH, Clinton
Executive Secretary—MISS MARY GIBSON
"9" Director—MISS MARIAN PATERSON
Sunbeam Director—MISS WAUDINE STOREY
GA Director—MISS RUTH LITTLE
YWA Director—MISS VIRGINIA JOHNSON

DISTRICT 9—Copiah, Hinds, Madison, Sharkey-Issaquena, Rankin, Warren and Yazoo Associations—there will be day conferences for you at Garaywa on August 23. Also there will be night conferences for those who cannot come for the day meeting. The night conferences will be from 7:30 P.M. and the day conferences will be 9:30-3:30. Those desiring supper (85c) may make reservation by calling 924-5062 by noon of August 23rd.

OXFORD FIRST BAPTIST CHURCH—August 27. There will be a day conference 9:45-3:00 and a night conference 7:30 P.M. There will be a general period at the opening session, followed by 3 hours in divided conferences as follows:

Presidents, Vice Presidents, Secretaries

Circle Chairmen

DEVOTIONAL

Hurrah For Life

By Dr. William G. Tanner,

Pastor, First, Gulfport

MATTHEW 9:2; MARK 6:50; JOHN 16:33

INTRODUCTION:

The threat of nuclear oblivion; the deluge of crimes, follies and misfortunes of mankind lend a ring of reality to the statement: "Everything on earth seems to be labeled perishable!" Yet, on three occasions, Jesus employed a reoccurring theme: "Be of good cheer" . . . In the fall our Gulfport Commodores are pushed on by fantastic inspiration promoted by the yell leaders: "The cheers for the team!" Here by use of analogy we say there is reason for hope.

I. THE PROMISE OF CLEANSING: "Be of good cheer; thy sins be forgiven thee."

A paralytic is brought to Jesus not as a sinner, but an invalid. Instead of instant physical healing the man receives forgiveness of his sins then health. Why? Because forgiveness is more than a mechanical, celestial transaction by God, canceling our debits which doom us for hell. Forgiveness is a dynamic, personal experience by which God makes himself available to men. No man ever doubted the validity of his guilt from personal sin, consequently a cheap forgiveness is not adequate. In the cramped corners of our world man's need is for a transcendent fellowship with the living God. It is in an experience of the forgiveness of God that we discover this redeeming fellowship.

II. THE PROMISE OF COMPANIONSHIP: "Be of good cheer; it is I; be not afraid."

The resurrection again testifies that Jesus Christ was not grave-bound, nor hidden in the lost of heaven. "And Lo, I am with you . . ." The disciples were not following a memory; rather He walked beside them through every difficulty.

Occasionally this life becomes rather lonesome, doesn't it? Alone in the arena of decision, illness, sometimes tragedy, we reach for help—and it comes. Groping in prayer then suddenly the stability of His presence: "Lo, I am with you, too!"

III. THE PROMISE OF CONQUEST: "Be of good cheer, I have overcome the world."

Jesus Christ: Mightier than the military garrison stationed to guard him; mightier than the political sleigh that wrongly condemned him to die; mightier than the malignant religion which had calculated to discredit him before the people: Mightier than the natural forces of physical decay which threatened to destroy his body. The only real answer we have to the dilemma of moral and spiritual assault in this age is to live by the power of Christ. To share his convictions, to think his thoughts, to adopt his standards, to take courage from his inward presence. Accept a pardon that opens the door to a living presence who will fill your life with his power.

"Hurrah for life," not so remote when He is near!

Colombia Halts Book Shipment

CHICAGO (EP) — A shipment of 25,000 books from Chicago to Columbia, South America has been held there in customs since January, says Peter F. Gunther, director of Moody literature mis-

sion here.

The books, also religious, were shipped by MLM, a department of Moody Bible Institute, to Literature Crusades, a non-profit group in Bogota, the capital of Colombia. The group had planned to sell the books at cost to homes in that city.

According to Gunther, there

RECEPTION WELCOMES THE FISHERS

Whitfield Residence Hall's Faculty Room on the Blue Mountain College campus was the setting for a welcome reception, given on Sunday, August 8, from 3:30 to 5:30 p.m., honoring President and Mrs. E. Harold Fisher.

Later in the session, at a time to be announced, the formal inauguration for Blue Mountain's new president will be held.

The formal opening exercises for the beginning of the 93rd annual session of Blue Mountain College, will be held at 10:00 a.m. on Thursday, September 9, in Modena Lowrey Berry Auditorium.

During the exercises, President E. Harold Fisher will present Dr. Chester E. Swor, nationally known lecturer, youth counselor, author, and world traveler, who will deliver the key-note address.

10 From State To Graduate At BMH

Four of the ten schools of Baptist Memorial Hospital, Memphis, Tenn., are planning graduation ceremonies for a total of 73 students in coming weeks. The following graduates are from Mississippi:

Joy Davis of Grenada; Gail Grice of Winona; Jimmie Lynn Brooks of Clarksdale; and Cecilia LaJean Pitcock of Pope will graduate from the School of Nursing, Friday, September 3, at Belleview Baptist Church, at 8 p.m.

Patsy Ann Martin of Clarksdale; Ruby Barbara Niemeyer, Lumberton; and Rosemary Browning Ray of West will graduate from the School of Medical Technology, September 16 in the Hospital Chapel, at 7 p.m.

Elizabeth Jo Tedford of Bruce; Carolyn Murphree of Houlka; and Shirley Gray of Charleston will graduate from the School for Radiological Technicians, on August 27 at 7:30 p.m. in the BMH Chapel.

has been no indication as to when the books would be released.



Russell Church Dedicates Sanctuary

along with the regular tithes and offerings of \$290.

The pastor, Rev. Bob Phillips, said the Building Committee which led out in the planning and furnishing of the

new building consisted of: W. G. Harper, chairman; Mrs. Maude Reid, Mrs. Helen Sims, Dudley Sumrall, Ronnie Massey, W. F. Thompson, and Lamar Massey.

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eran. He had been living in Newton since 1920. Mr. and Mrs. James were married August 1, 1920.

Mr. James leaves his widow, Mrs. Myrtle Wallace James, 105 South Walnut, Newton; a son, George William James of Hartselle, Alabama; two daughters, Mrs. Toby Majure (Myrtle Ray) of Jackson and Mrs. John E. Gore, Jr., (Janie) of Clinton; and seven grandchildren.

A native of Montrose, Mr. James was born November 13, 1891. He was a devout member of the First Baptist Church, and served as a deacon for 34 years. Mr. James attended Mississippi College, and was a World War I veter-

an. He had been living in Newton since 1920. Mr. and Mrs. James were married August 1, 1920.

Mr. James leaves his widow, Mrs. Myrtle Wallace James, 105 South Walnut, Newton; a son, George William James of Hartselle, Alabama; two daughters, Mrs. Toby Majure (Myrtle Ray) of Jackson and Mrs. John E. Gore, Jr., (Janie) of Clinton; and seven grandchildren.

Rev. J. N. Triplett, pastor, conducted the funeral at 3 p.m., Thursday, August 5, at First Baptist Church, Newton.

Mrs. W. J. Cox, Former W.M.U. Officer, Dies

MEMPHIS (BP) — Mrs. W. J. Cox, former president and treasurer of the Southern Baptist Convention woman's organization died here August 3 after a long illness.

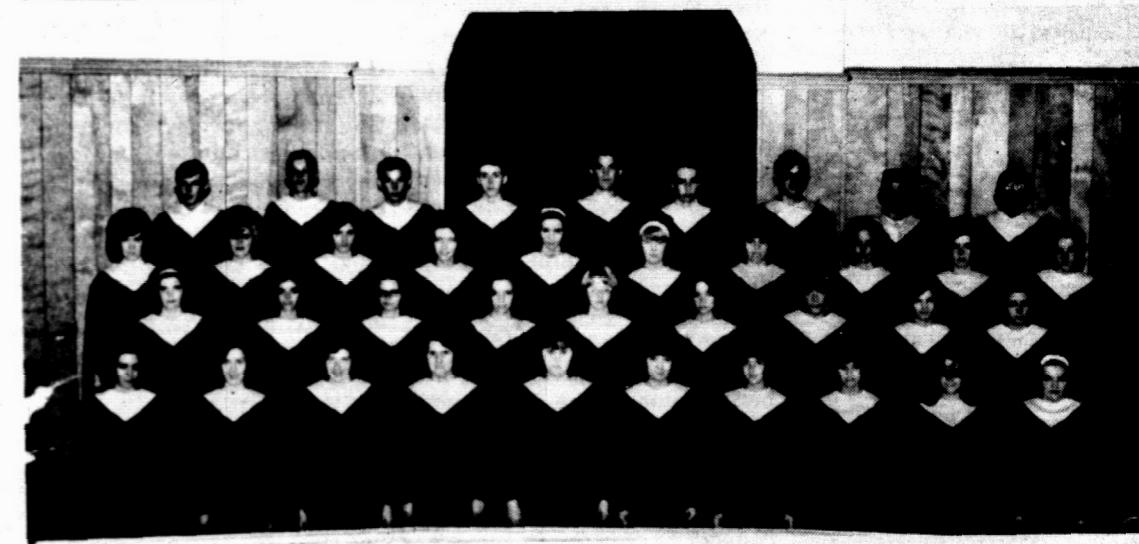
Mrs. Cox was president of Woman's Missionary Union, SBC auxiliary, from 1925 to 1933. After that, she served as treasurer for 19 years. She had been in failing health since a fall in January, 1961.

Mrs. Cox, born Ethlene Boone, was a direct descendant of Daniel Boone. Her husband was a Memphis pharmacist.

Mrs. Robert C. Fling, Cleburne, Tex., current president of Woman's Missionary Union, and Miss Alma Hunt, Birmingham, its executive secretary, attended funeral services held here August 5 for Mrs. Cox.

A friend is not only one who sticketh closer than a brother, but he also knows when to leave one alone.—C. Earl Cooper.

Those who look for reasons to hate, miss many opportunities to love—Carmen Sylva.



THE YOUTH CHOIR from South Side Church, Meridian, will take their annual choir tour August 24-31, through five states as they sing in such major cities as Birmingham, Atlanta, Asheville, Gatlinburg, and Chattanooga. They will also sing each night in the worship services at Ridgecrest, North Carolina, while attending the Bible and Church Recreation Conference. The director of the group is James B. McElroy. The pastor is Rev. Maurice Clayton.

Kindergarten Registration At Central Aug. 27

Registration for fall session of kindergarten and play school at Central Church, Hattiesburg will take place Friday, August 27 from 8 a.m. until 5 p.m.

The third session of the school will begin Tuesday, September 7, hours from 8 a.m. until 3 p.m. Play School will include ages 2 and 3 years.

Rev. H. D. Hawkins is the principal. Mrs. H. D. Hawkins, Mrs. Hunter Edwards, Mrs. E. G. Brown and Mrs. Billy Smith are the teachers.

Rev. Charles Williams is pastor of Central.

For further information, call Mrs. Hawkins at 3-4860 or 3-0154.



A TREE-SHADED LOT forms the setting for the new colonial-style pastor's home at Meadowood Church, Amory. The house has three bedrooms, living room and dining room combination, large family room and kitchen combination, two baths, entry, utility room and a completely separate study located off the two-car carport. Members of the Building Committee are: Sam Stevens, chairman; Russell Smith, Mrs. Theron Hood, Mrs. Bernard Nail, and Rev. H. B. Nail, pastor.

FURRS BIDS FAREWELL TO THE FLYNTS

Rev. A. L. Flynt has resigned the pastorate of Furrs Church, Pontotoc County, to accept the pastorate of Damascus Church, Hazlehurst, Copiah County.

Members of Furrs Church paid tribute to Mr. Flynt and his family by giving them a farewell dinner, Sunday, August 8. They also presented to them two gifts — a large wall mirror, and a serving cart.

Mr. Flynt moved to Furrs Church, with his wife, Ina, and sons, Larry and David, seven years ago, from the Locust Grove Church, Union County.

Ordination.

Sunday afternoon, August 8, Furrs Church ordained Elvis Jagger as a deacon. Rev. Mack Rutledge, pastor at Priceville, preached the ordination sermon.



'FORGOTTEN' REMEMBERED — Southeastern Baptist Theological Seminary students remember the 'forgotten' of society when they minister to people at the Murdoch Center for the mentally retarded in North Carolina. Here a student from the Wake Forest, N. C., seminary teaches a Sunday school class at Murdoch. Other Southerners conduct prison services, preach in rescue missions and visit homes for the aged. (BP) Photo



THIS BAPTIST CHURCH in Itambi, Brasil, is one of two new churches constituted by the First Baptist Church in nearby Sao Goncalo in observance of the 25th anniversary of its pastor, Waldimar Zarro.

states a resolution recently adopted by the church.

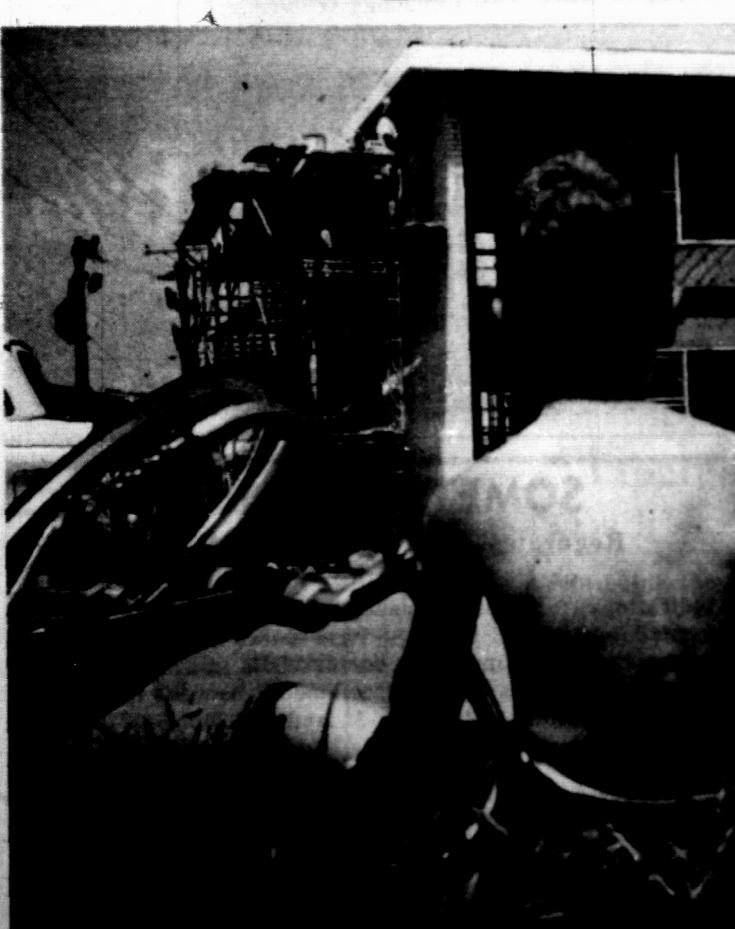
"Dr. A. B. 'Doc' Crane served faithfully as a deacon, Sunday school superintendent, Sunday school teach-

er, trustee, and personal soul-winner. His untiring efforts in

helping to originate and edify Riverside Baptist Church is an inspiration to every

Christian and a testimony to what Christ can and will do through a life dedicated to Him."

Rev. Gus Merritt is Riverside pastor.



PLAY BREAK — A preacher's young son takes a "play break" to inspect bricklayers on one of two new buildings under construction in the J. Howard Williams Memorial Student Village at Southwestern Seminary, Ft. Worth. Expected to be completed by the fall semester the two buildings will increase the Village to 22 buildings with 176 apartments. Barnard Hall, single women's residence, is being refurnished this summer including the addition of year-round air conditioning.

MOVE TO BAR CHURCHES DEFEATED IN POVERTY BILL

WASHINGTON (EP) — An attempt to bar church groups from participating in the anti-poverty programs was defeated as the U. S. House of Representatives passed amendments to the Economic Opportunity Act of 1964.

Rep. John H. Buchanan, Jr. (Rep., Ala.), a Baptist minister, offered an amendment during floor debate on the anti-poverty bill which would prohibit grants to or contracts with "any church or other religious body" under the community action programs.

The amendment was aimed primarily at "headstart projects," a pre-school program for children of low-income families. Buchanan stated that 86 grants have been made to "public corporations formed by the churches. Nevertheless, he said he considered such projects a "dangerous precedent" and a "clear violation of the first amendment" to the U. S. Constitution.

Speaking against Buchanan's church amendment, Rep. James G. O'Hara (Dem., Mich.) said that participation of a church-related organization in the anti-poverty

programs does not mean "support of a religious activity or a church activity in any sense."

"We are talking about government using services provided under an agreement with a religiously oriented, or a religious organization or group to do the work of the poverty program in those instances where the church related group is best able to do that work, or, indeed, is uniquely qualified and able to do that work," O'Hara said.

Rep. John W. McCormack (Dem., Mass.), speaker of the House of Representatives, called the amendment "unwise and unnecessary." He said the only question of church-state separation involved in this issue was that injected into it by the proposed amendment.

Riverside Misses "Doc" Crane

Riverside Church, Pascoagoula, lost a devoted friend, dedicated Christian layman, and Christian witness in the death of Dr. Amos Benjamin Crane on June 18, 1965.